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Anniversaries

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MEMORIAL TABLET OF MR. EDDY

BELL STREET CHAPEL ANNIVERSARIES

JAMES EDDY

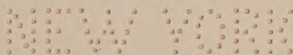
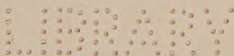
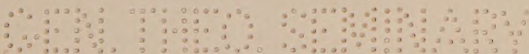
BORN MAY 29, 1806 — DIED MAY 18, 1888

(ONE HUNDREDTH ANNIVERSARY OF BIRTH)

THE CHAPEL

(TWENTY-FIFTH ANNIVERSARY OF FOUNDING)

DECEMBER 1, 1889 — DECEMBER 6, 1914



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PREFACE

This little book contains the addresses which were delivered at the Bell Street Chapel on two different occasions, one being the hundredth anniversary of the birth of the founder, James Eddy, and the other, the twenty-fifth anniversary of the dedication of the chapel.

In the middle of the nineteenth century the conflict between science and religion was most intense. But Mr. Eddy believed the time would come when there would be a reconciliation; when a broader and deeper experience would discover the inclusiveness and many-sidedness of truth; when it would be made evident that truth demanded neither the sacrifice of the religious instinct nor the repudiation of the scientific method and spirit. This faith has been progressively justified. And we cannot but feel that these addresses illustrate in a striking manner how clearly Mr. Eddy read the signs of the times, and understood the essence of true religion.

It will be observed that the selections from

the sermons of Rev. Antone G. Singsen and the excerpt from the autobiography of Rev. Clay MacCauley have no connection with the anniversaries; and the reason for their inclusion in this book may not be at first apparent. But these ministers served the chapel with notable ability and commendable loyalty, and therefore it seemed desirable, that, in a memorial volume, their thought should have a larger expression than is given by the few words of introduction, or the brief messages of congratulation.

The Trustees of the Bell Street Chapel Fund appointed the undersigned a committee to prepare and publish a permanent record of the anniversaries, and they herewith present this volume as the result of their collaboration.

REV. ARTHUR H. WINN,
(*Resident Minister.*)

MISS SARAH J. EDDY.

REV. ANNA GARLIN SPENCER.

PROVIDENCE, R. I.

Feb. 5, 1916.

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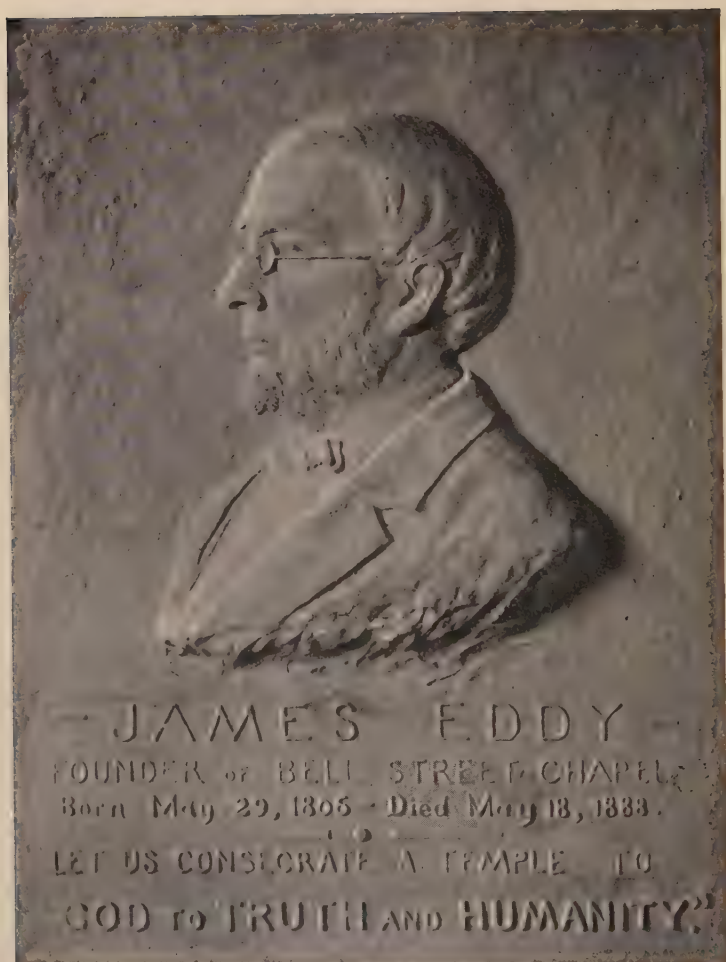
Pen and Ink Sketch of Mr. Eddy.

Rev. Anna Garlin Spencer.

Clay MacCauley Memorial Toro.

Rev. Arthur H. Winn.

Bell Street Chapel and Parsonage.



DETAIL. (FROM TABLET)

PART I

JAMES EDDY

“Let us begin now the work of perfecting ourselves; for yesterday is gone from us and can only be useful to us by our memory of its experiences; to-morrow is not ours, and may never become so; to-day, this hour, is all we may call our own. And the duty of the hour is to know God and ourselves, and to resolve to perform our duties in all our relations with God and man.”

JAMES EDDY.

A CENTURY'S ADVANCE IN LIBERAL THOUGHT

AN ADDRESS GIVEN IN BELL STREET CHAPEL, MAY 29, 1906,
THE HUNDREDTH ANNIVERSARY OF THE
BIRTH OF JAMES EDDY.

BY REV. CHARLES GORDON AMES, D. D.

As one contribution to this gracious celebration, I am to attempt a brief and quite inadequate review of a Century's Advance in Liberal Thought. How can I compact into an hour the processes and results of a hundred years? It should, however, be easy to show that

"The thoughts of men are widened with the process of the suns."

I recently heard President Eliot, of Harvard, say that in the whole course of instruction, from primary school to college, not one branch of learning is taught now as it was half a century ago; and that, in many cases, the matter of present-day instruction is as different as the manner. This holds good in the wide realm of religious thought as well as in the field of education. No aspect of the spiritual order appears to the intelligent man of to-day as it appeared to intelligent men at the beginning of the nineteenth century. To some this change seems like a lurch backwards—an eclipse

of faith; to others it represents a great increase of sweet reasonableness and illumination—a victorious advance of humanity toward its proper destiny.

How shall we distinguish between the changes that take us forwards and the changes that take us backwards? Unless Kosmos is a Chaos, there must be some fixed principles by which we may safely calculate our general course. Are not such principles deeply grounded in human nature and in the verifiable order of the world? We may perhaps discover them in a better knowledge of the constitution of man, of the conditions of sanity and well-being, of the method of history, the infallible authority of facts, and the working of spiritual forces according to the laws of liberty.

What do we mean by Liberal Thought? Simply thought *liberated* from outward and inward hindrances; thought liberated from bondage to prejudice and usurping authorities; thought liberated from bias and impelled toward reality, the soul's own affinity for the True, the Beautiful, the Good. Liberal Thought is hardly possible without some breadth of view, some largeness of mind. The growth of thought implies the growth of power to think, the enlargement of the faculties, and some elevation of the spirit. Liberal Thought is no more to be confounded with the misnamed radicalism which ridicules or ignores the past, and is fruitless because rootless, than with the stupid conservatism which blasphemes the present.

What do we mean by the *Advance* of Liberal Thought? I think it means the increasing freedom,

clearness and vigor of the human mind in its movement among the facts and problems of the world; in asking questions and seeking answers; in demanding and examining credentials and evidence; in judging every tree by its fruits, and in winnowing chaff from wheat; and, best of all, an increasing freedom in claiming and appropriating to human culture and use whatsoever things are true, just, pure and lovely.

But thinking is not yet the favorite industry of mankind. We may say to-day what Lessing said a hundred and forty years ago: "This is not an enlightened age; it is an age *becoming* enlightened." The breaking up of clouds, the gradual diffusion of light and retreat of shadows, is what we mean by the Advance of Liberal Thought.

In opening a door for the entrance of truth, we make possible the entrance of error; but quite as certainly in closing the door of free thought we shut out the entrance of truth. Our safety is not in wearing blinders, for darkness itself is the brooding mother of error. In thinking, as in other fine and useful arts, "practice makes perfect"; the trained eye is more likely to see things as they are; all progress is along a line of increasing light.

The comparative method applied to the study of religions has gone far to qualify the faith of Christendom and to extinguish the bigotries and hatreds of the ages. A woful burden was lifted from the hearts of Christian scholars when it became possible to construe human history as a continuous process of education;

and when Lowell could set to music the new faith in a universal Providence:

“God sends His teachers unto every age
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind.”

Indeed, the poets have run ahead, bearing aloft the torch that has lighted the path of Liberal Thought. It is little more than a century since brave Dr. Bentley, in compiling a hymn book for use in a Salem church, gave place to Pope's Universal Prayer:

“Father of all, in every age,
In every clime adored;
By saint, by savage and by sage,
Jehovah, Jove or Lord!”

But why did not church and clergy catch this hint of the Light which lighteth every man from their own Gospels, or even from the Hebrew seer who wrote in more ancient days that “There is a spirit in man, and the inspiration of the Almighty giveth him understanding”? Many a saying of Greek philosopher or Hindu sage shines still like a star in the firmament of modern thought; and the evidence of progress is not so much that these high truths are new as that they are *new to us* and that they are now becoming public property, so that many a common man can say from happy experience,

“As shines a star in the deep sea,
So shines the thought of God in me,
And lights my eye, and I behold
What sages saw and prophets told.”

The modern scientific movement, seen at its best, furnishes the most impressive illustration and most effective factor in this Advance of Liberal Thought. The pure scientific spirit is identical with the love of truth and its free and fearless pursuit. The effect of this method and spirit has profoundly influenced those educational changes referred to by President Eliot. College instruction, unshackled by denominational authorities or preconceived theories, has taken on new freedom and dignity. Leading theological institutions have ceased to require of their faculties and students subscription to any kind of creed. The most conservative and slow-moving Protestant sects have reluctantly set about revising their standards; and the Brethren of the Free Spirit, who find themselves in pulpits, have not waited for permission to give out the results of their honest studies.

The direct and indirect results of scientific inquiry have mightily seconded the movement of the new spirit. Here was the cosmical system, expanded a million fold in time and space beyond the childish world in which our fathers lived. Here was the sublime testimony of stars and rocks; the interplay of forces,—chemic, electric, vital; here were the subtle researches into the ultimate nature of what we have called matter and what we have called mind. Nothing in the world is what we had thought it; and this ever-growing mass of evidence could not be set aside without discrediting creation and its Author.

This process has not been wholly comfortable.

When men find their venerable theological dwellings tumbling into ruin, they must make shift to live in tents or under the open sky until more stable spiritual structures arise.

The study of human nature in the light of evolution, in the light of history, and in the clearer light of consciousness and present experience, has added a splendid chapter to the Bible of the Ages. Channing could be more certain that his own mind was of divine origin than he could be of the inspiration of any book. Men began to say, in solemn earnest: The constitution of man, and the laws fairly derived from it, must be the supreme law of his life, anything in the creeds, documents or traditions to the contrary notwithstanding.

Immense consequences followed. Man not only saw his own greatness as the only spectator and student of Nature, but he saw in its vast order exhaustless provisions and resources for his own development and culture. If he has lost the little God of his earlier faith, he has found in his own being a miniature of divine power, wisdom and love; and standing amid the splendors of the universe with "that stoop of the soul which in bending upraises it too," he cries out:

"The effluence of thy light divine,
Pervading worlds, has reached my bosom too;
And in my spirit doth thy Spirit shine,
As shines the sunbeam in a drop of dew."

Free inquiry does not come simply to destroy. After the first shock of negative conclusions, its calm, steady gaze penetrates beyond the mists of error and

perceives the secret forces of Truth, standing erect, unharmed and more commanding than ever.

“When half gods go,
The gods arrive.”

The Advance of Liberal Thought has operated to enlarge, illuminate, exalt and refine native sentiments of reverence, dependence, mystery, trust and duty, and thus to disclose the deep foundations of a religious faith at once rational and devout, practical and progressive. The clouds lift; the sky-arch is left clear and bright; it is the home of all the stars.

What we had called supernatural is found in the natural; what we had called miraculous is found in the common. There is one Life, and we share it; one Law, and its protecting folds are wrapped around all the mysteries of being, around the solemn realities of creation, Providence, retribution and redemption, things present and things to come.

But if the Advance of Liberal Thought has taken us far beyond the possibility of atheism, it has also compelled us to leave behind the graven images or emblems of personality which have been set up in all the temples. The Power which finds its expression alike in the immeasurable universe and in the heart of man dwells in the eternal silence and must be trusted out of sight. He has not called and left His visiting card; and all the sacred names do but mask our ignorance; still, we may freely use them; they do not hurt Him, and they may help us to self-expression.

The century's Advance of Liberal Thought has compelled an extensive modification of religious beliefs, mostly of such a nature as to add to the happiness of mankind. Gloomy doctrines which darkened earth and heaven have passed away and left great populations under brighter skies.

The Advance of Liberal Thought is marked also by a quickened sense of justice to all opinions and a habit of discrimination. The modern tendency is toward leniency of judgment.

Liberal Thought leads to wide observation of human affairs; it throws light on all situations and lays bare both merits and defects with judicial impartiality. But in thus pointing the pathway of reform, it allows time for beneficent improvement, being advised by long experience that progress is no mushroom growth and that all its factors must be counted and called on.

The trend of recent thinking is certainly away from theological speculation. The articles and confessions of faith on which churches have been founded enter very little into the education of the children in the Sunday-schools, into the average sermon or into the discussions of religious journals. The progress of thought and the current of events have taken us into new spiritual scenery. Men have become interesting to themselves and to each other in a new way; and they are intently asking how they can live together with common satisfaction and advantage; how they may get the good of living at all.

The Advance of Liberal Thought is parallel to the

advance of the ethical passion, the hunger and thirst for righteousness. Inevitably, modern enlightenment streamed over the whole broad field of society. Inevitably, the humanities come to the front in literature, and insist on a hearing in all legislative halls. Theories and schemes of reform may be crude and unworkable, for it is easier to diagnose the diseases of civilization than to prescribe their remedy. But the human tendency is like the rising tide.

In the language of Horatio Stebbins, "The questions of our time are world-questions." This holds good whether they relate to international affairs or only the concerns of a little neighborhood or a single family; they insist on being settled in harmony with universal laws. The study of those laws, and their application to each case as it arises, keeps us busy, keeps us sitting in committee of the whole.

The ethical issue is ever and everywhere present and insistent. The unsettled questions which disturb domestic harmony are at their core identical with those which shake empires and embroil the races in antagonisms. In the strife of capital and labor, the feud between Have and Want, the elbowing of the stronger peoples into the domain of the weaker, nothing can be settled till it is settled right. No superiority of intelligence, or wealth, or numbers, or power, of weight of metal or cannoneering skill, can avail against simple justice. The cry of innocent blood, and the sigh of an injured child, will surely reach the ear, and more—the arm of the Avenger.

In 1841 Channing gave his address on "The Present Age." He saw its one commanding characteristic in "the tendency to expansion, to diffusion, to universality . . . as opposed to the spirit of exclusiveness, narrowness and monopoly which has prevailed in past ages." He said: "The grand doctrine that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort and happiness, of exercising the powers and affections of a man, this is slowly taking its place as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being should perish but through his own fault; that the greatest end of government is to spread a shield over the rights of all—these propositions are growing into axioms, and the spirit of them is coming forth into all the departments of life."

The century has brought studies of the relation between Man and Nature, studies at once reverent and illuminating, reassuring and serene. The dear old planet has grown young before our eyes, and has taken on the double aspect of a home and a school, with large and manifold divine furnishings, appointments and lessons. The cares, labors and pains to which we are exposed are seen to be instructive and disciplinary; and the interpretation of this life as preparatory for something farther on has commended itself to reason as well as to faith, yet reconciling us to accept "one world at a time."

If present tendencies grow, we are likely to have a

new set of standard beliefs,—a new orthodoxy,—not imposed or maintained by authority, not made a condition of fellowship, but resting on a consensus of opinion and wide open to amendment. Its virtual articles of faith will include whatever presents itself to advancing intelligence as verified or probable truth. Free thinking will be its first article; and the denial of that right will be branded as heresy. But no mind is truly free unless it is teachable, or willing and able to accept light and help from every quarter. Such liberty will correct its own abuses. It will not lead to anarchy of opinion: it will be the pathfinder to peace and harmony. When every man uses his own eyes, shall we not be more likely to see things as they are, and to see alike?

We have only begun to do our real thinking. Having conquered the right to think, let us use this glorious liberty of the sons of God.

“Let the great Powers, wise of old,
Have their full way with thee.”



SKETCH OF JAMES EDDY

DRAWN FROM LIFE BY HIS DAUGHTER, SARAH J. EDDY

INTRODUCTION

By REV. ANTONE G. SINGSEN

We have present with us, this evening, three pastors of the city to join with us in this commemoration, and we will now hear words from them. I have the pleasure of introducing first Rev. George W. Kent, pastor of the Woodbury Memorial Church.

MR. KENT'S REMARKS.

DEAR FRIENDS: I am not going to give you my message, although Mr. Singsen told me to, and told me what to say, essentially, but I am going to beg for the opportunity of coming back to give you that presently. I want so much to hear the dear friends who are with us to-night, whom we shall not get many chances of hearing again because they are not living with us.

Mr. Eddy came back from his philosophical researches, his studies as a scientific man of those high things which he so loved,—he came back to tell us that the great need of men was not the creed after all, but the religion which comes out of the heart of man himself.

Now, after the loving, careful and appreciative study I have made of the few writings of Mr. Eddy that I have gotten hold of, it seems to me that this is the key-note to his helpful, tender and blessed message

to man; that he had the tender heart of wisdom to see the loving-kindness in the world. He got it, I take it, out of a faith that no doubt could shake, no difficulty hinder. He saw that working through all and for all was a great love; and he saw it, not because it stands written upon the face of things, ever so clearly, not because it forces itself upon man's intelligence, but because he had the seeing and understanding soul that reveals to man the truths of religion.

* * *

REMARKS OF REV. WILLARD C. SELLECK
PASTOR OF THE CHURCH OF THE MEDIATOR

MY DEAR FRIENDS: I am sure I ought to take only enough of your time to bring you greetings, the greetings of myself and the people whom I represent. I have been coming here so often, speaking to you so frequently, that I feel that I ought to give my time to Mrs. Spencer and Dr. MacCauley.

I have always been glad, since I came to this city, that there is such an institution as Bell Street Chapel, and that brings me to the thought that has been in my mind all this evening,—the enriching power of a single human life. Mr. Eddy has illustrated that great happiness,—for what happiness can equal that of consciously enriching other human lives?—and by his wisdom, by the founding of this institution, by his constant thought for those whose lives he touched, he has enriched many lives and will yet continue to touch

many lives in unborn generations. And surely, in other realms, where many shall arise and have arisen to call him blessed, his gratitude will be a thousand fold that he has taken the opportunity and privilege of doing what he could.

And you and I need to take this high, serious message which has come to us to-night, and feel that each life may be a conscious power for good.

God's blessing be with you all, is my earnest prayer.

* * *

REMARKS OF REV. HENRY I. CUSHMAN

PASTOR OF THE FIRST UNIVERSALIST CHURCH

MY DEAR FRIENDS: This celebration seems to me very much like a family celebration, and I certainly appreciate the honor of being invited to join in it, and have greatly enjoyed the exercises. It does not seem fit that I should detain you with any extended comments upon the exercises or upon the occasion.

I feel that the interpretation of Liberal Thought which has been given us to-night has been the interpretation of a prophet; that the new times, so far as religion is concerned, have been properly set before us, and if I were to say anything further it would be to bring to you out of the history of the church which I represent, the Universalist Church, a suggestion.

In the very wise things which have been said about liberal thought to-night, we have seen how it is necessary, at the outset of such movements, to tear down

and to remove the rubbish, and that work has been very bravely and nobly done by many liberal thinkers of various divisions of the Unitarian Church ; and the fathers of the Universalist Church did very valiant service in that direction. As Mr. Ames suggested, no doctrine of the Church stands where it used to stand. The Universalist Church is not putting the emphasis at all where it used to put it, and one thing which I desire to say is just this,—that it is a great deal easier to tear down than it is to build up ; and since the Universalist Church changed its emphasis from negative work, so to speak, to positive, it seems to a great many people that the Church has not grown so rapidly ; and, if you estimate simply by numbers, that is probably true. But the task of building up is the great task which is now before all liberal thinkers in the domain of religion. It is before us as a denomination. It is before all who come under the definition of liberal thinkers. And this is the long and difficult task which is now before us, to translate these great, beautiful, universal truths into the terms of every-day life. I have sometimes spoken of this to my own brethren in the Universalist ministry as our Herculean task. Now it is the Herculean task of all who have come out to this glorious work. I think this Society of Bell Street Chapel has done much in translating these great liberal truths into daily living, and so I congratulate you on this celebration, and I congratulate all liberal thinkers who are endeavoring to put these great realities into the terms of every-day life.

REMARKS OF REV. CLAY MACCAULEY

DEAR FRIENDS: I am very glad to be here, privileged to commemorate with you the great man—because I consider him a great man for several reasons—who erected this Chapel and who had it dedicated to the worship of the one God, to the good of humanity, and the search for truth.

I have regretted many times, in my connection with the Chapel, that I did not know Mr. Eddy personally. I could have helped you more in the work that I tried to do here; but I read his printed thoughts, and, as I have been thinking over Mr. Eddy, thinking over the things which made him an extraordinary man, I could not help remembering that he was extraordinary in one way, particularly: interested as he was in the commercial life of the world, he was, at the same time, so keenly alive in religious sensibility that his life was not absorbed by the commercialism in which he took part. He lived in the world and of it, apparently, laying up treasure, but at the same time he felt that his life here was worth nothing unless it was consecrated to the Being of Whom we and all other human beings are born, and consecrated to the realization of the religious expression which had been actively present in the human soul throughout the history of humanity. He was extraordinary, too, in another way. While he was so alive in his religious sensibilities, he was not tied to creeds. He was inspired by the thoughts that express God most worthily to man's mind. He became free from superstition, yet was not carried to the opposite

extreme, but in his religious emancipation he was extremely conservative. He was extraordinary in the fact that, having broken away from the creeds of the past, he still held to the central belief of all, the belief in the Divine Being. He was a theist through and through, and nothing could cause him to waiver in his belief in a God who had created and loved the world.

It is a great thing for the world, I think, that we should show to it the example of a man who was so free and yet so conservative, and it is remarkable to a high degree that he consecrated his wealth in such large measure to the propagation of his faith. I am glad that he built this Chapel and gave an opportunity for men and women of free minds to come together and worship God according to the dictates of their own consciences and yet not be bound by the creeds of the past.

Such a work as ours must have a day of small beginnings, but let us not despise small things. I would say to-night, though small your numbers, I firmly believe that the Bell Street Chapel is prophetic of the Church of God which is to rule the world and make of all mankind a divine brotherhood.

REMARKS OF REV. ANNA GARLIN SPENCER

DEAR FRIENDS OF THE CHAPEL: I need not tell you that I am glad to be here in the old familiar place, looking upon the faces of friends dear and tried. You will not think it strange if I strike at first a personal note, for I had the privilege, as has been said, of knowing Mr. Eddy, whose birth, a hundred years ago, we meet to celebrate. I knew him in his hospitable home. I knew him in his vital and glowing old age, when, at the period when most men become stationary in thought and dull, perhaps, in perception of the new life springing up around, he, with more than the enthusiasm of youth, was reaching forward to the most important and great things that were happening in the world. I knew him better after he had passed onward than I did in his person as he stood among us, because to me was committed the honoring task of looking over his writings, coming close to his inmost soul, reading the words that must have come right from his heart, words of inspiration and cheer, reaching out to the greatest proofs that we can have of the ultimate divine things in life.

It was my privilege, also, to help those to whom he committed the task of realizing his ideals in this Chapel, and in the years that I was here among you, when the Society was formed and we had our regular services, it was my custom not alone to seek to interpret the desires and intent of Mr. Eddy as we read them in his will and in his thought, but to try and draw

from this expression of a unique personality the lesson of a spirit bound to express itself beyond the limit of this life in the great currents of regenerating life of which it was a part.

It is nearly forty years since the Free Religious Association of America had its birth; and although Mr. Eddy and the local society, which called itself Free Religious, could not come to literal terms of agreement so that his wish that this Chapel should be the home of that society could be realized, this Chapel movement was a part of that great New England renaissance which made the Free Religious Association. It had its rise in the stream of new and liberal thought, when men found out that it was no less than absurd to suppose this little world the theater of a great spiritual drama wherein a God should die, and learned that one Spirit works in and through all worlds.

It seemed at first, with this thought permeating so many minds, that the creeds would soon be swept away and religion universalized. The results have proved otherwise; the creeds still exist, the rituals are still repeated, and there has been no great organized union even of the competitive sects of orthodox Christendom, and still less has there been any union between the orthodox and the liberal divisions of the Christian world, or within the liberal divisions themselves. That was what James Eddy desired when he built this Chapel, but it has not come to pass as yet. We have not come together in conscious, determined, organic relationship, one family of worshipers, but we have come together

in a way unhindered by old intolerance one toward another. The requirements of religion when the Free Religious Association was formed and when this little Chapel was built were the ancient demands of religion,—worship and belief. We wanted to expand our worship; we wanted to make our belief universal. The master words of the religious life of to-day are sympathy and service. They are human words. They take us out of ourselves into the larger thought of humanity. We are so busy trying to realize them that we sometimes forget to refresh our souls with the stream that comes from the fountain of life within. Sympathy,—we are submerged in human sympathy to-day. We want so much to help our kind, we are so hungry for universal comradeship, that we even sacrifice our moral discrimination, considering nothing worth while that does not lead to fellowship.

The religious devotion of mankind to-day is not as obvious as it once was, but it is still here. It is engaged not so much in making mankind believe in certain things, but rather in making them less bestial, less slaves of circumstances, less weak and incompetent to meet human life's demands. We are concerned not so much with making our worship and our higher thought the worship and thought of all the world; the great world still struggles toward its own conception of the highest that it knows. We are absorbed in other things. It is not altogether a healthy absorption, that of our modern sympathy, but it is necessary. The Infinite Purpose in human life is

working in it. No faithful soul disregards it. We need, however, to make our sympathy nobler by that refinement of purity which does not diminish kindness, yet breathes an admonition of its own which would make vice itself wish to be condemned. We must temper and make more spiritual this human service which is our task to-day. It is not enough to move a human being to a "cleaner sty"; we want to have some strength and sweetness of appeal which will make him want to live a nobler life,—even the least and worst of these, our fellows; make him want to live a human life,—a life so human and therefore so divine that even though he has those things about him which drag him down and hinder and cramp his soul, it will rise again and seek a higher level.

No temple of one's dreams has a local habitation, and I think that when Mr. Eddy built this Chapel he doubtless dreamed a dream. This little Chapel will not probably be the center of influence on just the lines that were in Mr. Eddy's mind when he built it. We want to translate the thought that built this Chapel in a broad and free spirit. The Chapel was dedicated to "moral purposes" so that we can make it take its part in that sympathy and that service which are the most modern words of the religious life. Not only that, it was "dedicated to God" to hold the words of ancient prophets and seers and sages of all climes and races still sacred and vital, those words that are calls to every human soul:

"Live, where you are,
The utmost and the best."

EXTRACTS FROM SERMONS

OF

REV. ANTONE G. SINGSEN

“ALL THEY THAT ARE TRUE OF HEART
SHALL BE GLAD.”—*Psalm LXIV*

“Gladness is the only thing that has any value in life to any of us. The attainment is the only real success. For whatever we strive, we really strive for it that we may be glad. All real excellence is rewarded with gladness. This is the coin God pays in. A joyless life is a lost life, it is a life upon which the smile of God does not rest.

“There is not as much gladness in the world as there ought to be. How unusual to meet one who is glad through and through. We are glad only occasionally, but our sadness is habitual. People think it is because of various physical lacks or failures. It is most often because of the sense of moral failure.

“Don’t misunderstand me. I think well of people. But we all come short of the best we know; this is inevitable. It must ever be so. But most people brood much over this moral failure.

“It is often said we are too lenient with ourselves. But in private there are searchings of heart. Who are

the 'true of heart,' who, it is said, 'shall be glad'? I think children are the best type of these. They are not faultless; but they are true, genuine, in heart. If they fight, they make up and hold no grudge. If they are injured, they forgive. They are, therefore, able to forgive themselves when they have been real naughty. And this is why they can be glad always, no matter what their situation.

"What a beautiful lesson these little ones teach us! To be glad you need not have wealth or health or friends, nor do you need to be a saint. It is only necessary that you be true-hearted, generous in your affections.

"The great Catholic Church teaches us a fine lesson in her confessional. It is that all have a right to be glad, even though sinful.

"There should be a confessional in every heart. Confess to your own Divinity, receive full absolution, then go your way, glad as a little child after its storm of temper.

"But wait! Have you with a generous hand cancelled the debts others owe you? God does not so much ask that we be perfect as that we be generous in our affections, true of heart, if we would be glad.

"We are sad, for the most part, because the Divinity within mourns at our cruelty and hardness of heart. Always that Divinity metes out to us with the same measure we mete to others. Be 'true of heart' to all God's creatures and it comes back to you in the warm gladness that fills your soul."

REVELATION

“It is well to remember that back of the Revelation in the Book is the source of all revelation—nature. This is just as accessible to us now as it ever was to any people. Here we, too, may become acquainted with God. Before he has had any real experience in the stern conflict of life a man may be content with a second-hand, hearsay religion. But no mere book religion will satisfy him when his soul has been tried and he has met God face to face. Many are seriously questioning whether God ever did or can reveal Himself. The fact is we may get acquainted with God just as we do with a man, but only so.

“How do I come to know a man’s spirit? Certainly not by listening for a strange voice out of the sky, but by observing the acts and words of the man. We may come to know God by studying the facts and events of the universe. As every word and act of a man throws light on his character, so each event and fact of nature sheds some light on the character of God. To say this is easy enough, but to feel it is to find one’s life made sublime.

“In these days of doubt and questionings there is one argument for the reality of God that no one can gainsay or refute—the argument of a kind and tender spirit shown in a helpful life. There is no kind father anywhere but points to the fatherhood of God; not a friendly, brotherly act but points to the divinity of man; not an ember of unselfish love but points to the

central doctrine of the Christian Faith, God is Love; not a crust cheerfully divided with the hungry, a hardship willingly borne for the ignorant and the suffering, a wrong forgiven or an enemy blessed, but the great loving heart of God is revealed.

"As of old, the dear old world needs to be shown that God is just and merciful and loving. It does no good just to tell it so. You must show it. Bring your justice and your mercy and your love so close to sinning, ignorant, suffering humanity that they will come to believe in these first, and then in God whence they come."

* * *

THE LAW OF MOTIVE IN CONDUCT

"The intellectual development of man is marked by the tendency to unify forces. To learn to see one simple influence where we supposed were many is always a good thing, as when polytheism gives way to monotheism, or direct creation to evolution.

"Influences which shape conduct have seemed involved in mystery and obscurity. The world is slowly coming to see that behind these seemingly many influences there is in reality one simple law of motive which governs all conduct. In the lower animal world we can easily distinguish the simple motive of the greatest pleasure, governing all conduct. When social life begins in the higher animals and in mankind, it seems as

if a different motive begins to operate. One gives up pleasures and endures pains for another.

"But see what has happened in the mental development of these individuals. Through imagination and sympathy the pleasures and pains of others have become real, and a sweeter pleasure comes into view. The most exalted altruist serves man because he cannot bear the pain of knowing they suffer, or because of the pleasure he takes in giving them pleasure. Here we find still the same motive—the greatest pleasure. The whole question of the elevation of the race is how to develop men so they can take no pleasure in conduct which hurts any being, man or beast, and will find their greatest pleasure in giving pleasure and easing pain.

"If we are suspicious that a pig is happier than a sage or a saint, we shall be afraid of this doctrine, but if we are persuaded the greatest happiness is in following the noblest conduct, we shall see that the law of the greatest pleasure, coupled with increasing knowledge, will lead us to the greatest good. If this is true, the destiny of the world is secure."

* * *

THE INFLUENCE OF JESUS

Matthew VII, 29, and XI, 28

"In the early days the influence of Jesus was explained according to the genius of that age. To-day we must try to account for it in accordance with the genius of this age. They said it was due to his per-

son—he was God. We say it was due to his character—he was the calmest and purest and most unselfish of mortals. They asked, ‘Who is he?’ We ask, ‘What is he?’

“For ages the words of Jesus have called men, through the tumult of the strife for selfish ends, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ Some have said it meant we should come into the church of which he was the head; others that we should come in intellectual submission to the doctrines about his person, as expressed in the creeds; others still, that we should come in emotional attachment to him; but there have been others, and their number is increasing, who have said and say now that what Jesus meant was to call men to bring their characters up to where and what his character was.

“That was what his sweet, patient, loving life was saying to men and is still saying to us: ‘Come unto me.’ Be as I am. Love all men as I love them. Trust God as I trust Him. Then all the burdens of life will be easy, and ‘you shall find rest unto your souls.’

“Jesus called men to himself because he could call them to no greater; and called with just so much force as his sublime character imparted. The authority of Jesus inhered in the superiority of his character. The soul always bows before a greater. This is so throughout life. I must follow and gladly call ‘Master’ that man, woman or child who exhibits sweeter self-control, is less disturbed by circumstances, has learned to feel less the bitterness of loss and failure and want, or

who has learned to get more joy out of a sunbeam, a rosebud, a baby's smile, a landscape, a friendship, a solitude. This one has some golden secret of life that I have not learned yet. I will follow.

"May not each one of us hope to live in such a manner that some one will draw near to learn our secret of life? Could there be any greater joy than this? To really master life in one particular, at least, so as to be there a 'Master.'

"The little meannesses and the petty ambitions of life shrink away into the dark in the presence of this great master ambition to 'be a Christ,' and speak with the authority that character always gives. 'He spake as one having authority.' So may we, if we are such as he."

THE PRESENT RELIGIOUS CONDI- TION OF JAPAN

EXTRACT FROM AN ARTICLE PUBLISHED IN "MEMORIES
AND MEMORIALS"

BY REV. CLAY MACCAULEY

FORMER MINISTER OF BELL STREET CHAPEL, AND FOR MANY
YEARS UNITARIAN REPRESENTATIVE TO JAPAN

Attempts to find substitutes for Religion constitute one of the most interesting of the factors in the present Japanese religious situation. A large part of the educated classes is to be regarded as indifferent to religion in any form. At the same time, very few of the earnest leaders of thought and affairs are content to let the nation drift, or to continue without some cohering bond which is an equivalent of religion. In a lately published work on ethics the author assumes that religion is not either a fact or a need in the nation's life. He answers the question, "How is it that Japan manages to get on without a religion, or rather, what in Japanese education takes the place of religion?" with the assertion that the "soul of Japan," *Yamato damashii*, supplies the need. From that source has come a code of ethics amply satisfying all individual and social want. Its elements are "loyalty to superiors and friends, chivalry, unselfishness, indifference to

worldly gains of all kinds, ardent devotion to persons and causes, truthfulness in speech, and a keen sense of shame." Both question and answer represent a large measure of fact, for, speaking generally, it must be acknowledged that the Japanese have not ever been, in any high sense of the word, a religious people. They have never had what the peoples of the West know as "soul-consciousness"—a sense of spiritual ideals and a personal apprehension of, and aspiration toward, the infinite and eternal Being we name "God." Shintō never taught them that. Both Buddhism and Confucianism ignore it. It is not surprising, therefore, that, under the skepticism toward the ancient faiths induced by the new knowledge, some of the leaders of thought should seek such substitutes for religion as the national ethics. But there are other prominent writers who, though themselves religious skeptics, are not satisfied with relegating the people to ethics for their future guidance. It is especially noticeable now that numbers of the most learned and respected thinkers declare that without religion in some satisfying form the national future is endangered. A prominent professor of philosophy in the chief Imperial university not long ago gave it as his judgment that "the present educational system of the Empire, empty as it is of all religion, is thereby seriously defective." He demands for the young the influence of religion, "intensely ethical and spiritual, free from all kinds of dogmatism and superstitions."

One of the most widely read and discerning of the



CLAY MAC CAULEY MEMORIAL TORO
TOKYO, 1905.

Japanese periodicals, *Taiyo*, declared in its "New Year" issue of 1901 that, though it has

no faith in the future of Buddhism, and that stagnation marks the movement of Christianity, there is likely to be a revival of faith. Materialism reached its height in the nineteenth century, and there is bound to be a reaction against it and in favor of religion; not the religion of creeds resting upon mere authority, but upon faith whose support lies in the reason.

Apparently the Japanese must first live through, and considerably beyond, their present distracting attempts at political, social, and religious readjustments. They are irrevocably committed to acceptance of the dominating forces of the civilization of the West. They are rapidly becoming co-workers with all other peoples in the world's general development. They have a specific national genius; but this will increasingly act with and be acted upon by the "world spirit." Their destiny is henceforward one with our own. The present condition of the people is naturally one of great complexity, confusion, and uncertainty. The breaking up of their ancient civil and social order; the continuous inflow in the past four decades of the thought and life of the vast alien humanity of the world; the effects of their persisting racial instincts and habits—all these forces, interacting under an intense impulse toward self-preservation, could not for the time being have a different result. But there is well-grounded hope that in the future, not very far distant, order will appear in the chaos and means of safety against present dan-

gers be found. Particularly in reference to Christianity it is to be said that, although the missions have not won a large following for their faiths, as organized in the various sects, the Christian philanthropic agencies, such as are devoted to the reformation of criminals, the care of the sick, the idiotic, the insane, and the poor; to the promotion of public hygiene and sanitation, and to the alleviation of the evils of war, are fully as high in the favor of Society and of the State as are the mechanical, commercial, and educational appliances of European civilization. Also it is to be said of the Christian missionaries that their general excellence in mental culture, and, more than that, their personal good character, the purity of their home life, and their consecration to the cause they uphold, have done much in stimulating the leaders representative of the native and inherited forms of religion to show like excellences, and have prepared the way among the people for a larger welcome to the doctrines they preach and the life of which they teach.

The history of modern Christian mission work in Japan is worthy of high praise. The work has been faithfully done, and it has made a permanent impress for good upon the nation. Now that the old hostility of the State has entirely disappeared, and all Japanese are legally free to accept Christian discipleship, the future of the missions depends solely on the ability of the missionaries to persuade their hearers of the truth of their gospel. The immediate and most urgent task seems to be the awakening of the "soul of Japan" to

a true religious consciousness. A letter from the leader of one of the chief Evangelical missions, received by the present writer, indorses and emphasizes this judgment. "A theistic consciousness," according to this letter, is the most imperative, and the fundamental need; a knowledge of the divine ideals which have for ages shone before the larger humanity—the God-idea and a sense of personal dignity as an immortal soul. Let these ideals enter and transfigure the "soul of Japan," and the greatest possible initiatory service of the Christian missions would be done. Herein lies hope, and in this way, probably, the true progress will be found. Many missionaries are seeing in this gain the way of deliverance. An intelligent theism would open the way to the doctrine of the "Fatherhood of God" and the "Brotherhood of Man," and thereby into the paths leading to the many sanctuaries of the religion of Jesus Christ.

There is hope that the effort now chosen by some of the more prominent Christian missions to win the nation to a true theism will begin the permanent solution of the problem of religion for the far East.

The greater conflict of Buddhism with Christianity is yet to come. Evidently Buddhism shows rapid renewal of strength. The appeal of the "Great Buddhist Union" made a year ago to the Christians of the world concerning the methods of the propagandism of Christianity in China, and the later charge made by the abbot of Japan's greatest temple that Christians "do not understand his faith," indicate that the con-

flict will in the end center about the fundamental principles from which the two forms of religion draw vitality. If, then, Christianity, voicing man's faith in the eternal Fatherhood of God, showing forth the universal Brotherhood of Mankind, and supporting hope in eternal life for each human soul, is placed over against Buddhism, telling of man's despair before "the evil of conscious existence," searching for an "enlightenment" by which eternal unconsciousness for each human mind is gained, it is hardly to be doubted, though the followers of both the Christ and the Buddha show their faiths daily in justice, mercy, love, and piety, that the cause of the Christian will triumph. Christian faith, sustained by man's enlarging knowledge, we may be confident, will ultimately bear the victory in "the Mikado's land."

PART II

THE CHAPEL

"I desire to form a Religious Society which can say, 'We are inside of Christianity, as we are inside of all the religions of the world, in every truthful principle which Christianity or any other system of religion inculcates! And we are outside every belief and principle of Christianity or other religious system which underestimates the character of God and lessens the true dignity of Humanity.' "

JAMES EDDY.

LIST OF MINISTERS OF THE CHAPEL

1. Anna Garlin Spencer, 1889—1902
2. Clay MacCauley, 1903—1905
3. Antone G. Singsen, 1906—1910
(Deceased Jan. 15)
4. Arthur H. Winn, 1910—

INTRODUCTORY REMARKS

REV. ARTHUR H. WINN

One of the many pleasant things connected with the arrangements for this anniversary occasion was the congratulatory messages which I received from a number of ministers in the city of Providence. I have here a package of letters from the ministers in which they express their good will and their good wishes. I am not going to read them all, but there are two letters which have such special interest and significance for the members of the Chapel, because they are written by men who were here at the dedicatory services twenty-five years ago, that I must give you their message. The first is from Dr. Thomas R. Slicer, who is now in New York. Dr. Slicer's strength is not what is used to be, but when I wrote him concerning this occasion, he gladly penned these lines :

100 EAST 17TH ST., NEW YORK CITY.

DEAR MR. WINN:

I am very glad to add my congratulations to the words of many friends on your twenty-fifth Anniversary, at Bell Street Chapel. I have always had great interest in the progress and good work there, and, both while in Providence and since, have kept

track of the serious and noble work of the Chapel for good among men.

Yours cordially,

(Signed) THOMAS R. SLICER.

Dec. 1, 1914.

Another who took part in the dedicatory services twenty-five years ago was he who is now famous as the great worker in the cause of international peace, Edwin D. Mead.

(EXTRACT FROM MR. MEAD'S LETTER.)

December 3, 1914.

DEAR MR. WINN:

I sincerely wish that I could be present at your anniversary exercises next Sunday.

Were it possible for me to be with you, I should emphasize in any word which I might say the importance on the part of every religious organization to-day of bringing itself to bear to establish more worthily the great moral and religious imperatives, the Kingdom of God, in our social and political life. If the churches, during the last century, had realized more truly, realized as the old Hebrew Prophets did, the obligation to organize the politics and social relations of men in accordance with divine law and the commanding interests of our common humanity, the world would not be in the condition which we mourn to-day. Our Puritan

fathers here in New England understood their duties in this respect, understood that State and Church are alike instrumentalities for the advancement of the supremacy of eternal Principles and Divine Order in human affairs. I believe that this has always been earnestly felt at Bell Street Chapel; and because I believe this, I remember with satisfaction on this anniversary occasion my own early relations to its work, and wish that your grateful look backward at this time may be the joyful occasion of a confident and inspiring look forward to ever larger and better work in the years to come.

With greetings to your congregation and yourself personally, I am always

Yours truly,

(Signed) EDWIN D. MEAD.

The ones that are seated with us to-day upon the platform have come to express by their person and presence here, their good will and spiritual fellowship with us, and I am going to call upon the Reverend George E. Hathaway, of the Woodbury Memorial Church, to express in words the congratulations which he has for us.

CONGRATULATORY ADDRESS

REV. GEORGE E. HATHAWAY

MY GOOD NEIGHBOR AND MEMBERS OF THE BELL STREET CHAPEL: I bring to you, as one of the family, the congratulations of the Westminster Church. I bring you our heartiest congratulations and our very sincerest wishes that the work which you have done so splendidly for the last twenty-five years may, without interruption and without loss, have a continuous and unabated serviceableness to the community in all the years to come.

Your presence in our midst has been a wholesome corrective and, I believe, a most salutary stimulus. The spectacle of a church standing by itself in superficial isolation, disconnected formally with any historic communion, is a spectacle to make us think a bit, and to convince us of the possibility of that kind of approach to Truth and that kind of a relationship to the supreme realities of life which demands no official avenue of mediation. I say that sort of thing at least stimulates us to take thought, and I believe that it has contributed a most substantial element to the progressive liberalization of the liberal churches.

When the founder of this Chapel gave it into your keeping, he gave you a sacred charge: the sublime and almost incalculable service of doing pioneer work in the religious field; of mediating and interpreting and fashioning forth for your

neighbors those luminous and all-embracing concepts of religion which the Present demands and the Future must have.

I am glad there is a church standing in our community which symbolizes by the pictures on its walls its sense that religion draws its inspiration and mediates its ministry to us not only from that historic region which is called the "religious field," but also from art, music, science, philosophy, and human history; brings together those principles, ideals, and insights which are for the healing of the nation.

In the literature of our forefathers,—that simple, spontaneous and virile literature of our northern ancestors,—there is a passage which has always appealed to me with particular force. When a group of warriors were bemoaning the death of a leader, the hero of the occasion cut short the useless mourning by the exhortation not to waste time in fruitless bemoaning, but to avenge their leader. And in spite of that ugly word avenge, there is something in that thought of sustaining and avenging and carrying to the last limits of one's power the honor, the valor and the genius of the dead. What I mean is this. Your leader has left you this charge. It was the embodiment of ideals and truths and beliefs that were profoundly precious to him, and through these years you have labored to avenge him against that fate which seeks to sweep away from the face of the earth the noble works and

the precious ideals of our fathers. And I can think of nothing better than to still avenge his memory against time and against death by that faithful devotion to that luminous idealism and unfaltering allegiance to what is true and good and sublime for which this place of worship stands.

Once more I give you my greetings of heartiest congratulations and sincerest best wishes.

TWENTY-FIVE YEARS OF PROGRESS IN RELIGIOUS THOUGHT

ADDRESS BY REV. ARTHUR H. WINN AT THE TWENTY-FIFTH
ANNIVERSARY OF THE DEDICATION OF BELL STREET
CHAPEL, SUNDAY, DECEMBER 6, 1914

Twenty-five years constitute a large part of the span of human life. If we were considering the years from the point of view of personal experience, it would be comparatively easy to select and emphasize certain ideas and forces that had exercised a shaping, controlling and transforming effect on our lives. We should be able to put our finger, so to speak, upon those critical points of time and circumstance when life assumed a deeper meaning for us, or we were moved to a new and greater seriousness of purpose. But in the history of thought, a quarter of a century is not a long period of time; and it is difficult, to say the least, to recognize the forces and ideas that are new, and to trace their effect on religion.

I assume that religion is not an affair by itself. It cannot be considered as an abstract thing untouched by the tendencies and influences that operate in the time to which it belongs. The ruling conceptions of the age are bound to be reflected in its thinking. Is an age narrow-minded, bigoted, timid in its spirit? is

it individualistic in economics and government? is it materialistic, pessimistic in philosophy?—then religion, being an integral part of life, partakes of these characteristics.

Indeed we may say that progress in religious thought consists in the degree and thoroughness with which the great conceptions, the new methods and truths, the living impulses of other departments of life, have been appreciated and adopted and made to serve religious purposes and satisfy religious needs. In the few minutes at my command, I shall not attempt (even if the knowledge and power were mine) to construct even the outlines of a new theology. All that I can hope to do is to mention a few of the great concepts of religion and show how they shine with a new meaning in the light of the latest thinking.

We all know the significance for religion of the concept of growth, development, evolution. This, of course, is not a new thought. It is not the product of the past twenty-five years. Dimly discerned as a probability at the close of the eighteenth century, it was left to the genius and patience of Darwin in the middle of the nineteenth century to give it a scientific basis, and to bring it before the world as the subject of popular discussion. And we know with what a spirit of bitterness the discussion was carried on in the sphere of religion. The first stage of the discussion was the attempt to prove that the concept of growth was absurd. And then, when that was found to be impossible, when it became evident that the theory of

evolution had come to stay, the next great labor was to effect a reconciliation between science and religion; to prove in some way that the story of the earth as told by the geologist did not contradict the story as told by the writer of the book of Genesis; to square truths of modern discovery with the standard, authoritative theories. You know the whole attitude and spirit of that controversial era; and you know also that in the minds of the scholars of the present, in the higher institutions of learning, that attitude and spirit are things of the past! What has happened? Why, there has been progress in religious thinking! The last quarter of a century has seen the principle of development grow into a *habit of thought*. The dynamic conception has become axiomatic to our thinking, and there is no realm where it is not applied.

Not only the world and all that is therein, but the world of man's own creation, his art, his literature, his politics, his morals and his religion, yes, even the mind itself, are all seen to be determined by forces that are flowing and changing instead of by forces that are static and fixed. And this has had far-reaching consequences for religion. In so far as this new point of view has been accepted, it has given religion a new method of inquiry, and a new reverence for facts. When man would know the facts about the earth it has sent him to the earth to study at first-hand the story that she has to tell. When man would inquire about the Bible, it believes the place to go for truth is not to the Fathers, but to the Bible itself, and there learn

what it has to say for itself when interpreted in the light of critical and historical science. The new method has turned the mind away from miracles and supernatural processes to inquire more carefully into the meaning of the intuitions of the human spirit, the workings of the human mind, and there has been found within, the revelation that was thought to come from above. It is now known that what happens to a man is of less importance than what happens in a man when he has eyes to see and a heart to understand.

This new method of inquiry meant a gain for religious thought in many ways. It was a gain to know that religion could be consistent with modern knowledge. It was a gain to feel that we no longer needed to defend the miraculous, or the crude theories of the Deity, or the deeds of any people that fall below the highest moral standards of the present, or anything whatsoever that contradicts the universal laws of human experience. With the progress of thought there came a new understanding of other forms of faith. Contempt gave place to respect, hatred to sympathy. The various religions were appraised not on the basis of their claims to supernatural sanctions, but on the basis of the moral and spiritual elements they contained.

But if the intellectual content of religion gained much from the concept of evolution, there can be no doubt that for a time at least there was a distinct loss so far as the feelings were concerned. It was the evolutionary principle lifted into a philosophy; it was the

synthetic philosophy of Herbert Spencer, with its concepts of matter, motion and force, attempting to account for all things, mental and moral as well as physical, that for a time cast a gloom over literature, and checked the spontaneous, warm impulses of worship. It looked for a time as if religion had suffered a permanent eclipse. It seemed as if the only choice lay between a culture that was cold and irreligious, and a religion that was superstitious and outgrown. Doubt became a mood. Matthew Arnold, with true interpretative power, likened the faith of the time to an ebbing tide:

“The Sea of Faith
Was once, too, at the full, and round earth’s shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world.”

Now the great advance in religious thought, as I see it, is that a place has been found for those elements of human nature which for so long a time were denied expression,—the emotions and the will. We are no longer ashamed to say, “I have felt.” We dare to say, “I choose this, as better than that.” We turn, for our authority, to the testimony of human experience. We are learning to trust our higher instincts with new confidence and hope. To be more specific, religion to-day is being emancipated from the prison-house of a

mechanistic philosophy. We are being told that the intellectual faculty is not the sole avenue to truth, but that we reach the deepest knowledge of reality as do the artist, the poet and the musician, by the illumined insight, by deep-seated instinct, by revealing intuition. We are being told that science does not deal with wholes, with life in its inner richness and depth, however multitudinous be its observations, any more than a thousand snap-shots can give us full knowledge of a man. Science herself begins to suspect, and in many conspicuous representatives confess, that she can deal only with *aspects* of being. More than to anything else perhaps the pitiable poverty of religious feeling has been due to the materialistic thought, and now we are being told that the mechanical explanation does not avail. We have learned the limitations as well as the value of science.

With this decisive trend of thought in a new direction, a new era seems to be opening for religion. What we are dealing with, we are taught, is not dead forms of matter, but life—life everywhere, in the highest as well as in the lowest, in crystal as well as in man; life everywhere urging, and pushing, thrusting itself onward and upward. The evolution is a *creative evolution*; the process is not a mere redistribution of matter and motion, but it is the gaining of a new order of reality. It means that the later stage is never merely a product of the earlier. It means that life has mounted to a new plane, and therefore its full interpretation can never be found in what has gone before. The expla-

nation of things is to be sought not in a world of matter, but in a world of spirit. "What is genuine in culture," says Professor Eucken, "rests on the fact that in it is working a superhuman physical life and a cosmic creative power; here all human greatness is not natural, but springs out of a deeper ground and must be united to it."

If this is the true view, then what we have been witnessing is the evolution, the self-revelation or the self-fulfillment of this Spiritual Life through the ages. The teaching of the immanence of God gains new sanction and power, and with new certainty we can exclaim in the language of the great Apostle: "In Him we live, and move, and have our being."

Twenty-five years of religious thinking has given us a new conception of the function and value of Faith. A careful analysis of man's beliefs shows that they are all the result of his whole complex nature and not the result of pure intellect. There is no such thing as "pure reason," an intellectual process going on without man's whole nature being engaged in the process. All our actual thinking is permeated with desires to know, purposes to do, acts of faith. We are unable to separate our thinking from our emotional and practical needs, and consequently the notion that beliefs are determined by reason alone is incredible. For purposes of action, for purposes of knowing, the scientist is willing to take upon trust valuable and desirable beliefs, before they have been proved true, in the hope that this faith attitude may be the means of proving them true.

And so we see that those who ask us to withhold our assent to faith, and restrain ourselves from moral actions and the religious life until the evidence is complete, are asking of us something which is not demanded of any other department of life.

In truth, we live by faith in a profound and unconquerable instinct that there is a final correspondence between man and the universe, and that no reasons of the head have a right to deny the equally strong and persistent reasons of the heart. We have found at last an antidote for pessimism and doubt in the assurance that life is greater than logic, and we can assert in reasonable confidence:

"This I know—

That our Faiths are foolish by falling below,
Not coming above what God will show,
That the commonest thing holds a wonder vast
To whose beauty our eyes have never passed;
That His fact in the present or in the to be
Outshines the best that we think we see."

The mystery of existence deepens with knowledge, but it is easier now to believe than it was a generation ago, that it is a mystery of light and not of darkness.

And lastly, with the developing thought in religion there has come a new assertion of the importance and place of the human personality in the universe. Personality, so long threatened by logical and material formulas, thought of as a bit of "cosmic dust," helpless and insignificant before the vast, blind, heartless forces of nature, is beginning to assert itself and claim

as its own birthright a joyous spiritual freedom. Man has come to think of himself as a personality in whose life of intelligence and goodness is disclosed the truest nature of God. He thinks of himself as a personality set in a plastic world, eager and able to make order triumph over chaos, good-will over hatred, intelligence over brute impulses and passions; a personality which is determined to have a share in the creative process; a personality which knows no region of life, no credentials as too sacred for the truth-searching intellect to examine; a personality which considers religion not as a luxury, but as a necessity; not as a comfort merely, but as an inspiration; not as a conservative force, but as a most radical, affirmative and constructive power, having as its one great task the transformation of the kingdom of man into the Kingdom of God; a personality that can say: "The spirit of the Lord is upon me *because* he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This is the new outlook that confronts religion to-day. To this point of advantage have we been brought by twenty-five years of religious progress. The unessential things of religion drop away. The great essentials, the fundamental values, abide.

"I would consecrate a Temple to God, to Truth, and to all that ennobles Humanity." These were the words in which James Eddy expressed his purpose in

founding this Chapel, and to serve these great realities has been the one desire of those who have ministered in this place since it was dedicated twenty-five years ago. We mention here the names of Mrs. Spencer, Mr. MacCauley and Mr. Singsen as those who gave themselves in noble consecration to this divine work. And if I can humbly claim fellowship in that line of servants devoted to truth and righteousness, I would say, we have endeavored to make more real in the earth the truths we proclaim, the ideals we worship in this temple. This is the time for gratitude, as we think of our past history. But much more is it the time to look forward with hope and with courage. This is the time to dedicate ourselves anew, so that through our earnestness, our labor and our sacrifices, the future may be better and nobler in every way than the past.

TWENTY-FIVE YEARS' PROGRESS IN RELIGIOUS UNITY

BRIEF ADDRESS, BELL STREET CHAPEL, PROVIDENCE,
RHODE ISLAND, SUNDAY, DECEMBER 6, 1914

BY REV. WILLARD C. SELLECK

It is impossible in fifteen or twenty minutes to sketch with any definiteness the growth of religious unity during the last quarter of a century. The most that can be done will be to mention a few outstanding facts, and then try to interpret them, and perhaps point out a lesson that may apply to the present hour.

The thought of Christian unity has never wholly died out of the Christian Church. The followers of the Master, in spite of the wars of nineteen hundred years, have not been able entirely to forget his prayer that his disciples might be one, as he and his Heavenly Father were one, or that he hoped for the ultimate realization of "one flock" under "one shepherd." There is something, indeed, in the very genius of Christianity that involves and imparts the idea of universality; doubtless it is its monotheism, its supreme doctrine of "one God and Father of all, who is over all and through all and in all," which carries the corollary of universal

human brotherhood—although, alas! this has been very slowly learned—and the conception of “one family in heaven and on earth.”

So it has been natural enough that, every now and then, large-minded, far-seeing, earnest men have looked upon a divided Christian Church as a misfortune, if not a misnomer, and have sought to reunite the sundered Household of Faith, in organization, or in worship, or in doctrine, or at least in spirit. Thus from time to time suggestions and overtures have been made by the Head of the Roman Catholic Church, by the dignitaries of the Church of England, by the officials of the Protestant Episcopal Church in America, not to speak of many others, looking to the reunion of Christendom or to Church union, or to Christian unity, on one basis or another. In the main these efforts have been salutary, even though the result contemplated has not been reached, and perhaps their influence was never purer and stronger than to-day.

Meanwhile other agencies have been at work,—invention, discovery, travel, commerce, literature and journalism, opening up the whole world and bringing all nations into intercourse with one another; also the missionary and philanthropic activities of nearly every branch of the Christian Church, developing at length a passion for altruistic service, and bringing in a vastly enlarged conception of the meaning of “the Kingdom of Heaven”; and also education in general, and particularly the applica-

tion of the scientific method to the study of History, the study of the Bible, and the study of Religions. For out of all this expansion and advancement has grown an understanding of the fact that there are other religions than Christianity, that there have always been religions of one kind or another, among primitive peoples as well as among the most cultivated, and that there is a certain great, vital, essential sympathy among all these various religions and the different races cherishing them. Patiently the scholars have wrought out this profoundly important truth, and have given it to the world; it has found its way into the universities, the Divinity schools, the training of ministers and missionaries, and is now beginning to enter into the education of the rank and file of the people of most churches; and as a result we are learning to say, with Lowell, that

"God sends His messengers to every age,
To every clime and race of men,
With revelations fitted to their growth
And shape of mind; nor gives the realm
Of truth into the selfish charge
Of one sole race."

Consequently we see now that there is something larger even than Christian unity, *viz.*, *religious unity*—although it may with force be said that, if Christianity be adequately understood and advocated, it contains or implies all that is essential in the largest religious unity.

Be this as it may, it is certain that the general outlook of religious thought to-day is more truly universalistic than ever before in the whole history of mankind.

Side by side with this manifold, enriching development,—partly as cause and partly as effect,—there have been some notable outward fruits of the growing spirit of religious tolerance, sympathy and unity. Social organizations are products of an inner life. People who cherish similar ideas, ideals, hopes and aims naturally draw together; and as their conceptions and purposes enlarge, their associations and organic efforts correspondingly broaden.

The Young Men's Christian Association was started in London in 1844, and it soon spread to this country, where it has had its greatest career of usefulness,—comprising now something like 1,900 Associations, with nearly 500,000 members. The Evangelical Alliance was likewise organized in London in 1846, and has spread abroad among Evangelical Christians in all lands. So, too, the Young Women's Christian Association, started in England a little later, has found its way into all countries, and is now a great organization with about as large a membership as the Y. M. C. A. Powerful religious revivals, conducted by Mr. Moody and Mr. Sankey, in this country and abroad, in the '70s and thereabouts, did much both to vitalize and unify the leading Orthodox Communions. But the most striking and influential factor in promoting

religious sympathy and unity was undoubtedly the World's Parliament of Religions held at Chicago in 1893, in connection with the Columbian Exposition. This Parliament brought together religious leaders from all lands, and gave all a chance to be heard, and enabled them to "see eye to eye," and then published the results in two important volumes, while accounts of the remarkable assemblage went into hundreds of newspapers and magazines. It was often misunderstood and even derided, but it probably did more than any other single thing has ever done both to *express* the deep underlying, inner unity among sincerely religious people throughout the world, and to *advance* the great spirit of tolerance, kindness, sympathy and fraternity among such. It was America's day of Pentecost, culminating, inspiring, prophetic, when every man who caught its significance could say: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The growth of our cities, bringing a rapid increase of population, with new and most diverse elements, with congested conditions and many new industrial situations, has brought the churches face to face with complex and difficult social problems such as they never before had met. Slowly seeking to meet these, discovering their duties and trying to discharge them, the churches have been compelled to get together, to study together, to work to-

gether, and to work with other agencies. One of the forms of such co-operation has been the Federation of Churches. The most prominent instance of such church federation in America is in New York City. In the year 1895 some of the leading citizens of the metropolis, both lay and clerical, formed a society to be known as "The Federation of Churches and Christian Workers in New York City." Its object was declared to be "to bring the organized intelligence and love of" the "churches to bear upon the material, social, economic, civic, and spiritual interests of the family life of" the "city, and through interdenominational conference and co-operation to meet its every religious and moral need." This object was to be effected by the following threefold method:

"(1) By a thorough investigation of various sections of the city, in co-operation with the churches in such sections, for the purpose of obtaining data on which to base an accurate knowledge of the social life and of the churches, in order to determine action appropriate and necessary to secure the well-being of the home life of each section.

"(2) By the co-operation of the Federation with existing agencies to meet the needs disclosed.

"(3) By stimulating the creation of new agencies wherever existing agencies" might "prove inadequate."

"Each church in New York City" was to "be rep-

resented in the Federation by its pastor and two lay members—one man and one woman.”*

This ambitious and promising programme was taken in earnest, and the Federation, under the efficient leadership of the Rev. Dr. J. W. Hegeman, began a career of large usefulness, and maintained it for several years, and for aught I know still maintains it.

Inspired partly by this example and partly perhaps by the Federation of Churches in England, and urged by the feeling of a common necessity, similar Federations have sprung up in other cities or in states, or sometimes between states; and later a still more general organization has been formed, called “The Federal Council of the Churches of Christ in America,” to unite or affiliate as many of the Evangelical denominations as possible in the things which they can do together to serve the country and their common Master.

Here in Rhode Island we have had our share in this federative form of co-operation in our own Federation of Churches, which was organized nearly a dozen years ago. While the outward results accomplished by it have been meager enough, it has certainly been a means of drawing ministers and laymen of nearly all the Protestant communions very close together in “unity of the spirit in the bond of peace,” of helping them to feel the reality

* Constitution, page 15.

and power of their great common faith and purpose, the things in which they are profoundly at one, and of educating the public mind to a larger conception of the meaning of Christianity and the function of the Christian Church in our time. It has deserved a heartier support than it has ever received.

Other forms of organized co-operation or fellowship or unity might be named, some of them local, some national and some international—such as the International Sunday School Association, the International Congress of Liberal Religion, etc.,—which have expressed and promoted the great, new, happy spirit of fraternity and mutuality among Christians who want to be good for something in the world.

With such a tide rising all around them, it was inevitable that the so-called Liberal Churches and Societies should catch the spirit and draw together. So Universalists and Unitarians have been joining in meetings and in occasional enterprises, and in a few instances consolidating churches or starting new union churches—we who were brought up on the principle of independence have been learning, along with everybody else in this age, the great lesson of interdependence!

Now what do these and kindred facts signify?

Well, they mean that we have come to a new day in the world's history. It is the age of cosmopolitanism. A wide-open world lies before us all; the nations are in contact with one another in

a hundred ways; "no man liveth to himself," no nation lives to itself, we are all afloat in the same ship, on the same sea. And just because of this intimate intercourse, with all the racial differences that exist and all the hoary prejudices that have come down to us, it becomes supremely important—never did we feel its importance so keenly as now—that there should be inculcated and promulgated everywhere the great, holy spirit of magnanimity and patience and kindness and friendliness and mutual helpfulness. And who shall inculcate and promulgate this spirit, if the Christian Churches and the other religious organizations do not? If the churches do not have tolerance and good will and co-operation, how shall they teach them to the nations?

I like to think that with the close of the nineteenth century religious bigotry, theological controversy and sectarian strife became things of the past, and that in these early years of the twentieth century we are at the beginning of the age of co-operation, in Church and State, in industry and between nations. This may be only a pleasant dream, but we have certainly had enough of destructive competition, and Europe is presenting to-day the very acme of its logical development. Oh, that the religious communions of the world were deeply enough imbued with the true spirit of religion, and felt their essential unity powerfully enough, to lead the nations to a new era of constructive co-opera-

tion, pointing the way to peace through liberty and love! Alas, and alas, that it is not so! But if we have made even a slight beginning of such a new advance, let us go on unto perfection. The world waits for a high moral and spiritual leadership mighty enough to build a better type of civilization upon the ruins of that which is crumbling before our eyes. Can the churches and other religious organizations furnish it? If so, it will be only as they feel and exemplify their deep, inner spiritual unity and give faithful heed to the great Teacher who said, "This is my commandment, that ye love one another."

"O living Church! thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!"



REV. ANNA GARLIN SPENCER

TWENTY-FIVE YEARS OF PROGRESS IN SOCIAL THOUGHT AND SERVICE

BY REV. ANNA GARLIN SPENCER

MY DEAR FRIENDS OF THE CHAPEL: I need not tell you that it gives me joy to be here with you to-day and with these sacred memories,—memories sad and glad, but all of them tender and dear.

The last twenty-five years have been more conspicuously marked by movements of social reconstruction and social reformation and social advance than have any twenty-five years preceding in the history of the world. It is, therefore, quite impossible that I should present to you in this brief address any finished or final statement of what has been done in this great realm of human thought and effort. There are a few things, however, which must be mentioned, in order to bring to your own minds that which is close to the consciousness of every one of us.

When, last spring, it occurred to me for the first time that it would be twenty-five years the first Sunday in December since the dedication of the Chapel, I ran over the great events which had occurred during that time, the changes that had taken place in prevailing modes of thought, and the great movements for social betterment which had been inaugurated.

The first thing to be noted is the growth of the international mind; of that habit of thought, that point of view, which brings the world together in spite of the warring factions of the different nations. For the past few months, this international mind has seemed to be engulfed in a flood of horror through the terrible war into which so many nations have been plunged; but I believe the international mind is only submerged, and that even from this terrible experience it will show forth again on a brighter and higher plane that which it is meant to teach, the higher unity of humanity.

Second, has come the crusade for health; the determination to get rid of preventable disease; to lessen the unnecessary sacrifices of human life and to lengthen its span. From the middle of the seventeenth century to the middle of the nineteenth, we lowered the death rate from eighty per thousand to twenty-one to thirteen per thousand. Typhoid fever, tuberculosis, and other ancient scourges are being brought under control. While much has been accomplished, there is still much to be done, however, for we have yet hundreds of thousands of men and women dying yearly of diseases that could be prevented. We have not gone far in our efforts to save the babies, for millions of babies in so-called civilized lands are dying before the end of the first year,—babies whose lives might be prolonged. We have in our own country more than one hundred and fifty thousand infants thus dying yearly, whose lives might and could have been saved,—dying from diseases and unsanitary conditions which might have

been prevented. We have, however, in the last twenty-five years accomplished much that can be summed up in a sentence. In sixty-six cities of twenty-eight states of the United States, the District of Columbia, Canada, and the Philippines, we have Baby-Saving Agencies. These were never heard of twenty-five years ago or dreamed of fifty years ago—they are among the newest things in social perception and social effort.

We are doing more for human life than to save the babies, we are trying to save the mothers. Nothing in all the wastes of human life, not even the wastes of countless battlefields, has equalled the reckless extravagance of ignorant humanity in using up the womanhood upon which the well-being of the childhood of coming generations depends; and now we have begun a health campaign to save the mothers. It is a great new discovery to find out how much it means to the world to thus protect and conserve its motherhood; but although it has come late, we are responding to it, and in thirty cities of the United States agencies have been established designed to give expectant mothers the care and attention they require and cannot always secure in their own homes. The last thing to be established in Chicago, last month, was a School for Sanitary Instruction, to which every man that handles milk has to go to learn what cleanliness means, how to secure it, and that he is responsible for the purity of the milk which he sells to his customers. It is thus the crusade against preventable disease is standardiz-

ing the simplest elements of our common life in the interest of health.

Closely connected with the crusade for better health, although the connection is not always perceived, we have, in the last twenty-five years, developed new forms of effort in dealing with two ancient evils, the first, sexual immorality, commonly known as the "social evil",—though the most "unsocial" of evils,—and the other, the drink mania. Twenty-five years ago there were, indeed, little bands of earnest people striving to establish a single high standard of ethics in sexual relationship, a little band of reformers of the type that strive to make the world over. But to-day the efforts of reformers and social workers are reinforced by physicians who believe that facts gleaned from confessions in a doctor's office, unlike those given a priest in the confessional, are for publication when conditions are such as to make it socially necessary to the protection of the family. One of the most important things that has happened in the last decade has been the formation of the great "merger" between social workers, teachers, trained nurses, and physicians, known as the American Social Hygiene Association. The members of this association have long been at work upon the question, and have gotten together the medical facts and social facts and under the able leadership of Dr. Prince Morrow, have brought them to the attention of the public mind; and have now organized the propaganda work, legal, educational and philanthropic, under Charles W. Eliot as president. We

have now come to the point when a positive creed is enunciated on this question. For ages to come we shall have to teach people to be chaste; for ages to come, men and women will continue to spoil one another's lives by bestiality. But what we are going to do, and do before long, with these great forces joined together, is to abolish the commercialized and legally permitted brothel.

As to alcoholism, the twin vice of the "social evil": twenty-five years ago, there were just as earnest and intelligent people at work upon the problem as to-day, but at the present time, on this question as on the other, we have the same new type of reinforcements at work. We can find a very close connection between all the elements of social pathology, and we are going through the same process in all, that of disconnecting the personal choice and the individual conviction from the social aspects. We understand that we cannot get an agreement as to personal habits. We cannot get everybody to believe one way as to the question of indulgence in any form of intoxicating liquors; but here is a social institution, the saloon, which increases the demand for and the supply of intoxicants because it is running its business for profit. And enormous vested interests are behind it. The time is soon coming when, all over the country, people will be asked the question: "Will you permit or be willing that there should remain in the community an institution which you would not have at your own door? Will you be willing to let it remain at the doors of the poor and helpless, there

to work its destruction upon those unable to protect themselves?" We shall answer this question in one way and one only. The saloon, as an institution, must go—and that soon.

In the last twenty-five years also we have come to a new attitude of mind toward the economic movement. The economic unrest of to-day is very loud and very persistent in its expression. We are not ready to say with Bernard Shaw that "economic equality is a necessity for political equality." We cannot draw up a social program upon which all will be agreed; but one thing is sure, the social consciousness and the social conscience have so far developed that the terrible economic inequalities in our modern life cannot longer be endured if we can prevent them. We have not gone very far in the minimum standard of wage, that required for social well-being in the masses of laborers, but we do know that in a workingman's family, consisting of six persons, an income of at least six hundred dollars yearly is required. We find that sixty-five per cent of those employed in the various classes of less skilled labor do not receive this minimum wage, which has been agreed upon as the lowest possible to insure to a family of that size the necessities of life, but that they receive from three hundred fifty-nine dollars to five hundred dollars yearly. It is plain to be seen therefore that we have not gone far in our efforts to secure for every wage-earner that standard of living demanded for health and work-efficiency. One person out of every eighteen reaches the age of sixty-

five years dependent upon others for his physical care. We already realize that the whole world is coming to the point where it will not be satisfied to have such economic conditions continue.

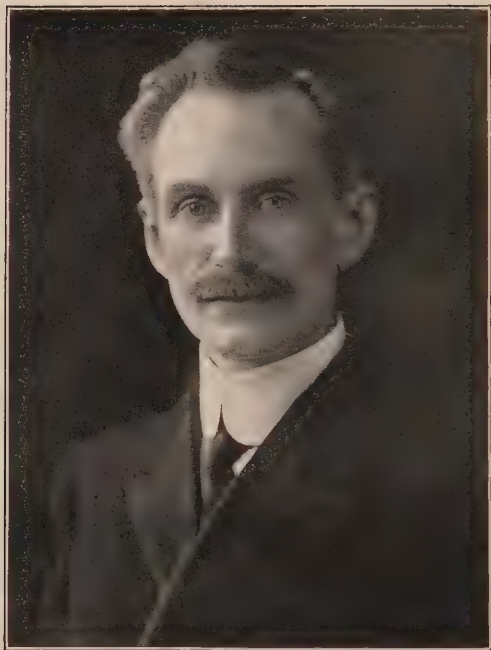
We have all come pretty near an agreement that certain evils of economic exploitation must be removed, and among them, of course very prominent, is the evil of child-labor. To-day thirty-six states have adopted the fourteen-year limit, below which it is not legal for a child to be employed in "gainful occupations." Thirty-four states have prohibited night work and long hours of labor for all laborers under sixteen years of age. We have established also in this last twenty-five years, a Federal Children's Bureau. We have had all sorts of federal agencies for taking care of the lower forms of life, trees, plants, insects, cattle, and the like, but at last we have come to realize that the greatest "conservation movement" of the world is that to conserve child life. This is a wonderful thing to have had happen in the twenty-five years since this Chapel opened. We have had a great deal else of social reform and progress also, which makes us feel that the world is moving, but I must not keep you for this recital.

In the last twenty-five years one moral and progressive movement has made greater progress than in any century before, and must be briefly noted. That is the individuation of woman, or the raising of woman out of the mass into individuality and personality; into direct relationship with society instead of relationship

through the husband, the family, or some other social institution. In many countries of the world women are serving in the largest public capacity. We have at the head of this first Children's Bureau of the United States, a woman. And as Superintendent of the Schools in the great city of Chicago, we have a woman. We have two women senators in state legislatures, and many women lawyers in the United States, besides countless women who are filling important places in various appointive offices, including the woman who was recently appointed Commissioner of Corrections in the great city of New York. And a woman judge presides over the Domestic Relations Court in Chicago. This is the external phase of the woman movement. There are phases deeper and more far-reaching, which are moving toward the democratizing of the family and the humanizing of society.

Last we must consider what is the reason that drives, the inner sentiment that appeals, in all this great and varied social movement. It is that we have begun to develop a new science. Some people call it social science, some people call it sociology. By whatever name it is called, it means that enlightened humanity for the first time in the history of the human mind, has awakened to the perception that man may mold the influences which make man. Man may change the environment which shapes the race. That is the spiritual meaning of the great new religious thought; that is the spiritual significance which is under every other element of religious unity; that is the thing which is mak-

ing us all devoted in so far as lies in our power, not only to rationalizing religion, not only to spiritualizing religion, but also to socializing religion. We do love and revere, in this place of sacred memories, the spirits of the saints, saviours, and seers of the world. We do give thanks for all the poets who have sung of the new and better life to be. But from now on, if we are sensitive to the great current of world change, if we are obedient to "the Spirit which led us hither and is leading us onward," we shall be absorbed with all the strength of our souls, with all the devotion of our daily actions, with all the courage and faith of our inner lives, in *realising* together the life that is to be. It is for this the poets sang. It is for this that saviours were crucified on crosses of suffering. It is for this that humble souls in all ages have prayed and yearned,—that we should at last become that which we admire; at last learn to realize the dreams we have cherished; at last be able to create here and now in the Reality of things "the Ideal that invites us as we climb."



REV. ARTHUR H. WINN

THE ANNIVERSARY AND ITS MEAN- ING FOR US

POST-ANNIVERSARY SERMON PREACHED AT BELL STREET
CHAPEL, PROVIDENCE, R. I., DECEMBER 13, 1914.

REV. ARTHUR H. WINN.

Last Sunday we observed the twenty-fifth anniversary of the dedication of the Chapel, and it has seemed to me that I might appropriately take this opportunity, the first Sunday after the celebration, to consider a few of the great thoughts and themes which the occasion suggested.

One could not give much thought to the present state of religion without being made aware of the fact that the polemic spirit is largely lacking in the discussion of those subjects which, in the past, have been attended by such fierce and bitter animosities. It is certainly worth while to take cognizance of this new spirit which is pervading the religious world. This is a spirit that is larger in its tolerance, broader in its sympathies, more vitally constructive in its aims, than any that has characterized the religious history of the past. If there was little of the polemic spirit in evidence at the anniversary, and a strong emphasis was

placed upon the universal, positive, spiritual and social aspects of religion, it was due in large part to the development of thought which in doctrinal matters has made controversy out of date.

Lecky, the historian, has said: "As a rule, civilization makes opinions that are opposed to it simply obsolete. They perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith,—the land not of death, but of the shadow of death; the land of the unrealized and the inoperative." The silent power of thought has been at work giving us new points of view, retiring many old questions to the background, and bringing many new questions to the foreground of consciousness.

If doctrines no longer hold their old-time sway over the minds of men it is not because they have perished by controversy. At no particular place, at no particular time, have they been proved erroneous, but the intellectual climate in which we live has now made them impossible and unnecessary.

"My nature is subdued
To what it works in, like the dyer's hand."

So my thoughts take on the hues and forms of the age in which I live. When men come to understand the spirit and the ideals of democracy it is simply impossible for them to think of God as an absolute despot who can do as he pleases with his subjects. If an earthly king is limited in his doings by the laws of

right and justice, shall the King of kings be under no obligations to do justly? Theology is psychology carried to infinity, and an improvement in man's idea of human rights and dignity and powers is accompanied by an enlarging conception of God and his relation to the world.

The Ptolemaic theory of the universe allowed, if it did not encourage, a certain comforting, complacent spirit, inasmuch as the whole creation (which was a small affair at best) was arranged especially and solely for the good of man. Under such a cosmology man had no difficulty in feeling himself to be the center and reason of it all. But the Copernican astronomy, as soon as it was really believed, allowed no such simple, naïve, complacent view of human life. If man still believes in his own dignity and worth it must be upon some other grounds than those afforded by a study of the heavens. In fact, any radical change of thought in fields touching religion compels, sooner or later, a revision and a restatement of the religious problems and the religious solutions themselves. Thus the great science of historical criticism has rendered untenable the old-time doctrine of verbal inspiration. The comparative study of religion and the increasing knowledge of psychology have enabled us to have a new understanding of all religious forms. The evolutionary story of the earth and human history renders ridiculous any conception of a golden age in the past. And so we see, in one way and another, how the trend of thought and the multiplying of many points of view

has changed our thoughts on religious subjects. Few would be found to-day who would maintain that forms of worship or sacraments, or the distinctive creeds of the different sects, have anything like the importance which the fathers thought they had. Once these were questions of life and death; now the ordinary man hardly knows what the controversy was about.

But the polemic spirit was absent from the anniversary for another reason also,—namely, the larger consciousness which we have now of the continuity of religious experience, and a truer appreciation and understanding of the function and value of forms and doctrines which, if now outgrown, once afforded comfort and strength to the believer.

There are two types of reaction to the past. The one is exemplified in the person who, almost wholly lacking the historic sense, simply rejects what he has come to believe is false doctrine; so far as he is concerned, traditional doctrines and institutions have had their day and that is the end of the matter. This enlightened and superior person can hardly think of priests as other than charlatans, or of religion as other than a conscious fabrication wherewith to catch the unwary; nor will he think of dogma as anything more than pretentious arrogance and superstition. One in this mood looks back upon the religious tradition only with scorn, and refers to it only to attack it with bitter and rancorous hatred.

But there is a reaction from the past of another type. Here one looks back upon the past with critical

eye indeed, but also with the understanding heart. Wordsworth exclaims:

“How strange that all
The terrors, pains and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind should e’er have borne a part—
And that a needful part—in making up
The calm existence which is mine—when I
Am worthy of myself!”

Strange indeed it is that all the experiences of my past should in some way live in the present and make me what I am. But the true liberal is more inclusive in his sympathy than the poet, for he feels that all rich experiences, all sincere beliefs, all repeated consecrations, however imperfect, however mixed with error and superstition they may have been, have borne a part, and a very important part, in the formation of his religious life.

The anniversary, then, should have reminded us of the more genial, tolerant, sympathetic, catholic spirit which is now pervading the world of religious thought and feeling. This attitude, of course, does not mean that liberals should cease to contend for those truths and principles that are distinctive, and which have always marked them as separate from the teaching of the evangelical body. On the contrary, those who are the fortunate possessors of the great heritage of religious freedom (and we as a Society are especially fortunate) are under peculiar obligations to bear witness to the truths of a liberal religion. But we “must

speak the truth in love," knowing that we trace our spiritual lineage not only to those who have been misunderstood and persecuted, who have gone out from the household of the old faith and borne the obloquy of being liberals and heretics in religion, but knowing that we are in the line of descent from all those who have faced life's mysteries with wonder and reverence, and have been essentially worshipers in spirit and in truth. The religious liberal does not cut himself off from the past. He sees the deeper reason in teachings that inadequately expressed that reason. He believes that his own best thoughts will be superseded by the greater truths which the future will reveal. He feels that what the poet sings is true:

"Life's gift outruns my fancies far,
And drowns the dream in larger stream,
As morning drinks the morning star."

The anniversary should have served to emphasize the truth anew that there is an ethical and spiritual idealism which must enter into all progress if it is to be wholesome and permanent. Well was it said that we must not only "rationalize religion, spiritualize religion, but we must also socialize religion," making it evident that the moral and religious virtues lie at the basis of all worthy and successful living in all its phases. Our anniversary occurs at a time when the most destructive war of all history is devastating Europe, at a time when it should be clear that the religious ideas of fellowship, good will, mutual confi-

dence and justice are more practicable than anything else—the very qualities which, in our confidence in the mechanical aspects of civilization, we have not emphasized as we should. This is a time when we should react against the practical materialism which has now for some time threatened our civilization. We need not stop to trace the various stages of the movement which leads from primitive times to the present, from the mental condition and attitude which expected everything from the favoring gods, to bold self-confidence and assurance which believes that everything can be gained or won by individual insight and effort.

The difference is significant, profound, radical. And what does it mean? It means that to-day man has come to think of nature as a machine, a tool, an instrument subservient to his purposes, and that through the manipulation of its forces and laws he can bring about any results that he desires! It means that he is constantly asking, "what is practical?" and that he finds himself more and more at home in questions of utility. It means that if man wants to do anything, he is almost wholly convinced that there is a way to do it, and he proceeds to study and experiment with the machine until his will is accomplished. With the mechanical conception of nature, he is ready to give full credence to the old proverb: "Where there's a will, there's a way."

The nineteenth century has been described by Alfred Russell Wallace as "the wonderful century," and it is wonderful for the way in which man has learned

to use the energies of the world storehouse for practical ends. We read this long story of man's inventions and discoveries and we are constrained to reply, "Yes, and the half has not yet been told!" Into the twentieth century, right down to the present day, men are learning new secrets of nature, gaining ever newer and greater control over her forces, and using them to ever more and more astonishing results!

But we have laid stress upon the means of progress, and have not troubled ourselves very much about the ends of progress. Social Science would save us, it was believed, and we could relegate to a subordinate place all ethical appeal, all religious nurture, all spiritual culture! We have been satisfied to feel that our machine-made civilization was in motion, without inquiring too particularly to what goal or end we were being hurried! Absorbed in perfecting the machinery, in making our cause and purpose effective, we have not stopped to inquire whether the cause itself was ultimately desirable or right.

And now our eyes are opened to the awful possibilities of an unmoralized and unspiritualized wisdom and power. Who does not shudder at the horrors that threaten life, when power and knowledge are in the service of a corrupt heart and a bad, perverted will? Nothing is safe! Kant was right. "Nothing is wholly good, but the good will." We might well look forward to the future with fear and despair, if we did not believe that the good will can be trained, that man will come to question the "ends" of progress as well as the

means of progress, and, little by little, will come to see that sympathy, a feeling of justice and good will, are as real forces in the construction of human society as the forces of chemistry or physics.

And just here it is that the work which this little society has sought to do for twenty-five years is seen to be connected with great things, and serving ideal ends. We must idealize our cause. We shall not do our best work unless we are conscious of some motive or ideal over and above the concrete situation—unless as we sacrifice, aspire and labor we can connect what we are doing with something that will give it larger significance, that will take it up, as it were, and glorify it and transfigure it in the light of its greater meaning.

What is the greatest difficulty in the development of man? It is not to give him knowledge or sharpen his perceptions, or to open his mind, or to teach him application and power of concentration. The greatest difficulty is to foster a love of high and holy things; the greatest difficulty is to open the eyes to the things unseen and eternal, to the constants of life and to the things that give life value. By this test will every religion and every church be judged. By this test will every teacher be judged, whether in the school or in the pulpit. Here we are with our faces turned toward the future, and the question comes: Can we labor for our cause, can we sacrifice for it as they—the heroes of faith—have done who have preceded us? I believe that we can, but only on condition that we cherish in our hearts the great ends we seek to serve, only as we

feel and understand that only a rational, spiritual, social religion will answer the vital needs of the world.

And so the anniversary should have been a time when we heard a new summons to loyalty. I am not going to dwell upon this idea, but I think the time is coming when we are going to have a new regard and appreciation for the virtue of loyalty. For a century we have emphasized the virtues of liberty and independence, and it now begins to appear as if the twentieth century will do for the conception of loyalty what the nineteenth century did for liberty. Professor Josiah Royce has given the world a most inspiring message in his book, "The Philosophy of Loyalty." I imagine we have thought of the tradition of loyalty and the abuses of loyalty, but "the *philosophy* of loyalty"—putting it on a rational basis—is something we have thought little about. And yet what does he say? He says, "In loyalty (when loyalty is properly defined) is the fulfillment of the whole moral law." Again he says: "We as a nation, I fear, have been forgetting loyalty; we have been neglecting to cultivate it in our social order. We have been making light of it. We have not been training ourselves for it." And yet it is the fulfillment of the whole moral law! Is the charge of failing to see its importance true of us as individuals or as a society? If it is, now, as we face the future, is the time to recognize its importance; and if, as we have been led to think of the history of progress, the long story of man's developing life, an impulse has come to us to devote ourselves

with a more thorough-going devotion to the great causes and institutions that make life purer and worthier, let us rejoice together; let us be as ready and eager to be loyal as to be true.

And yet another word should be spoken, a word which may bring the message of loyalty to bear upon our more personal and immediate problems and duties. We have what we call our larger spheres of influence. We seek to serve the various good causes that make demands upon our life energies. We would be loyal to the church, to the state, and so through these serve the world, but after all, we are fathers, mothers, teachers, students, laborers together of one kind and another, with innumerable little duties to perform, and heavy burdens to bear, and vexatious cares to annoy us; and oh! the courage and strength needed to be loyal to the best as we walk the dusty ways of life, meet the routine monotony, and the commonplace things. Do you remember how the rich young ruler came running to Jesus with hands outstretched, as we can imagine, and asked, "Master, what good thing shall I do, that I may have eternal life?" Did he expect some great task to be imposed, some assignment of romantic duty? Perhaps so; but instead of that, he was bidden to "keep the commandments," just the old commandments which he had been taught from childhood—to be pure, to be honest, to be reverent, to be helpful! Who can say these are easy? Who does not know that it is devotion to these daily tasks which reveals what manner of persons we are? We can all

be courageous and strong when the eyes of the multitude are upon us. Their approval or their censure is a constant stimulus to us to do our best. But the ordinary duty makes no appeal to our love of praise or our fear of ridicule. Neglect it, perform it in a sullen, discontented mood and complaining temper, and no one outside a small circle will know or care. Perform it in a truly noble, beautiful spirit, and it gets no mention in the newspapers, and leads to no paths of glory, but what a difference it makes to those who are touched and molded by our lives. To go about our tasks with an undaunted courage, with a smiling face and a serene heart, to grow neither sour, nor bitter, nor cynical, nor selfish, is to manifest strength and devotion which are unmatched in any crisis, and is the surest way to commend our gospel as a power and a joy.



BELL STREET CHAPEL AND PARSONAGE

PHOTOGRAPH BY JAMES EDDY HARRIS

PART III
LECTURES

"Of course new truths will be constantly developed through the human mind by time and experience, and all new truth must be in turn added to those already accepted and taught if our religion is to be kept pure."

JAMES EDDY.

INTRODUCTORY REMARKS

BY REV. ARTHUR H. WINN

FRIENDS: I desire to speak a few words in regard to the occasion which brings us together this afternoon. Many of you were with us when we celebrated the twenty-fifth anniversary of the dedication of the Chapel last December. The Chapel was dedicated and opened for religious services December 1, 1889. At that time it was consecrated—to use the words of the founder, Mr. Eddy—“to God, to Truth, and to all that ennobles Humanity.” Faithfully and well, during the years of its existence, has the society which has gathered here served those high, spiritual and social ends.

It was also the desire of Mr. Eddy that a part of the trust fund should be used for the dissemination of moral and religious truths by means of lectures, published sermons and addresses, in addition to those which were given regularly by the resident minister, or under the direct influence of the religious society of the Chapel. Therefore, from time to time, distinguished men and women have been brought to the Chapel, persons of national and international reputation, in the hope that a wider hearing might thus be secured for the great principles for which this society was organized.

No one who is familiar with the history of this re-

ligious movement can fail to be impressed with the long list of men and women, leaders of thought and leaders of reform, who have delivered their message from this pulpit. The lectures which we begin this afternoon have therefore a double significance. They are a further observance of the twenty-fifth anniversary and they are also in the nature of an "extension course."

We have already considered the religious and social progress of twenty-five years, but to-day we are to take a wider survey of the course of history, and consider the progress of a century. The nineteenth century was unexcelled, unequalled, in the manner in which scientific truths and principles were applied to practical human problems. We read the long story of man's developing knowledge and control of the energies of the world's storehouse, and their extended use for practical ends, but we are conscious also that the religious, political and social phases of the century's development have been marked by progress in every way as wonderful as that which has attended the course of applied science. It is these aspects of progress that are to be treated in the lectures that begin to-day.

We are fortunate in having with us one who is not only an authority in his special field of study, but one who also has the power of seeing things in their relations. He has the synoptic mind. And because he has the synoptic mind he is more than a critic, he is a keen and inspiring interpreter of the spiritual tendencies

and forces of life. I have great pleasure in introducing Professor Nathaniel Schmidt, Ph.D., of Cornell University, who will address you for three successive Sundays on The World's Progress in the Last Hundred Years: Religious, Political, Social.

THE WORLD'S RELIGIOUS PROGRESS IN THE LAST HUNDRED YEARS

LECTURE DELIVERED AT BELL STREET CHAPEL, SUNDAY,
FEBRUARY 28, 1915

BY PROFESSOR NATHANIEL SCHMIDT

Many marked changes have taken place in the religious life of the world during the last century, which unmistakably point in the direction of real progress. They have affected not only men's thinking upon religious subjects, their beliefs and creedal statements, but also the forms of worship, the cult, the religious sentiment expressed in it, and likewise the organization, the work and fellowship expressed in religious organizations. All of man's spiritual nature, the intellect, the heart, and the will, have been engaged in bringing about these changes and in turn have been affected by them. Nor have the alternations and modifications of religious thought, sentiment and effort been

limited to one branch of Christendom, or to Christianity; they have been felt in the churches and also outside the Christian world,—in Islam, Judaism, Buddhism, Brahmanism, Hinduism—in all the more advanced forms of religious life. It would indeed be difficult to point to any part of the human family that has not been touched by them, consciously or unconsciously, for, after all, religion is only one part of the life of the race, and the human race has advanced during this last century, in all directions with a rapidity perhaps unequalled in former ages.

Perhaps the most important individual means of bringing about these changes has been the searching investigation of the sacred books of the various religions; first of all, the Jewish and Christian scriptures, and then the scriptures of other religions as well. This criticism began long before the nineteenth century; it had taken a headway already in the days of Rationalism at the end of the eighteenth and beginning of the nineteenth century. This Rationalism itself was the outgrowth of, as well as a reaction against, the Pietism that preceded it. This Pietism was subjective; it said, "It seems to me to be true"; it demanded that the inner light should shine; it was directed by its own consciousness; and out of this Pietism there grew, as a natural consequence, Rationalism, for the question arose, "How are we to see the truth?" and the first answer was, "Through our minds; through the reason that we possess." This Rationalism is very severely criticised by its successors, the schools of historico-

critical investigation, perhaps because of its somewhat artificial formulæ and methods. But let it not be forgotten that men like Lessing, Herder and Kant were men who put the emphasis of the whole Rationalistic movement upon ethics: the moral contents in the religious life. Their exegesis, their interpretation of the scripture, may have fallen behind their insight, but that is no reason why we should forget that profound insight which characterized them. But as the last century began, the school of Rationalism was waning, and a new school came into existence in Germany, which led in this progress. We had at the University of Berlin in the year 1815 three great teachers, Schleiermacher, Hegel, DeWette,—Schleiermacher, the theologian, the exegete, who took the first steps in the direction of serious New Testament criticism in Germany, the man who insisted that it is the heart that makes the theologian; Hegel, the philosopher, who had pointed out the divine education of the human race, the genetic development of the life of man; DeWette, who applied the principles of historical criticism to the Old Testament. Their disciples caused a ferment in the life of the world, such as perhaps had never been seen before. Some of them applied themselves to the Old Testament, others to the New Testament, others to theology proper; but the results were seen on the one hand in the school of development as distinct from evolution of a later time, and led by such men as David Friedrich Strauss and Bruno Bauer; and on the other hand, the Tübingen school, led by Christian Ferdinand Baur and

his disciples. There were giants in the earth, and principally in Germany, in those days. These men who plowed up the soil and asked searching questions as to the origin of the Old Testament and of the New prepared the way for a new estimate; but many of their positions have been abandoned to-day. There was a reaction on the part of Ewald; a reaction on the part of Ritschl and his disciples; a reaction felt even in the present day. But the differences between various schools of criticism are of little significance as compared with the things that they have in common. It really does not make so much difference whether Paul is supposed to have written four letters or eight letters; whether this epistle or that epistle belongs to the first or second century. It makes very little difference whether we have four documents in the Pentateuch or we have a large number of fragments; whether the latter part of Isaiah was written in the exile or some time after the exile. These are minor questions. The important thing is the method of approach, the spirit of inquiry, the new attitude towards the scriptures evinced by all, whether they are more conservative or more progressive. This new attitude towards the scriptures showed itself in the settling, practically so far as all independent investigators are concerned, of the question of canonicity. In ancient days the Hebrew canon was established by men who asked themselves whether such and such a book was so sacred that you must wash your hands after contact with it. Before you went to the trouble of washing your hands you must

be sure it was a sacred book, and hence you asked yourself the question, "Is this book of Canticles, this book of Ecclesiastes, this book of Esther, and this book of Ezekiel so holy that I must wash my hands after contact with it?" Then there came the question what to do with the other books that were not regarded as so sacred, and they were kept in the Greek translations because the classical library of the Alexandrian Jews was more liberal,—more generous.

Then the matter of canonicity became a very important one in Christendom because you have not only to establish your principles of life by it, but also your doctrines, and the great achievement of scholarship in the twentieth century was to show that canonicity is nothing but a purely academic and historical question; that you have the same kind of books outside of the canon that you have in the canon; that the deuterocanonical books must not be looked upon with contempt in order to prove that they are uncanonical, but they must be interpreted with the same fairness with which you interpret the canonical works. Thus it was recognized that we have many books that are pseudepigraphical, that is to say, not written by the reputed authors, in the Old Testament and in the New Testament. Yet whether ascribed to one or another ancient man, the tone and quality of the book may be very fine.

Then came a new and more important movement: these books themselves were compared with

the sacred books of other nations. Long before Max Müller, but very largely through his powerful influence, the comparative study of religions became one of the new developments of the century. The sacred books of the Parsees, the sacred books of Hinduism, the sacred books of Buddhism, the sacred books of the Chinese, became known in Europe and men began to compare the spiritual contents of the one with the other, and that opened at once new vistas. After the Christian scholars of Europe and America had occupied themselves with these Oriental sacred books, the men who actually follow those Eastern religions began themselves to investigate, and one of the features of the latter part of the century we are considering is the participation in the study of all sacred books, the Jewish and Christian included, by the followers of Mohammed, of Buddha and other prophets of ancient times. The natural result of this comparative study was a changed estimate of the mediators, of the prophets, to whom largely the existence of these books is due. We had a new study of the life of Jesus; there had been Unitarian Baptists in the sixteenth century, there had been little Unitarian movements later; there had been a Priestley of the eighteenth century; there were Unitarians who maintained that Jesus was the Christ, was a being between God and man, but *sui generis*, alone of his kind, unique; and they were willing to adopt the language used in the New Testament,

maintaining that in the New Testament there was no distinct teaching that Jesus was God.

Then there came the historical study, largely through Strauss, whose life of Jesus, in 1835, sounded the very depths of the question, and later, the more searching questions, so far as the personality was concerned, of Renan, and the very learned work of Keim. Then everywhere in the Christian world men began to raise the question as to how much of the picture of Jesus left in the Four Gospels might be regarded as based on history. Towards the end of the century the question of still farther reaching significance was raised as to whether Jesus actually was the Messiah, looked upon Himself as the Messiah, hoped to come back as the Messiah, looked with favor upon the Messianic idea; and it had already been suggested by Martineau and afterwards more fully developed by others that Jesus seems to have taken an attitude towards royalty, towards Messiahship, that precludes his cherishing any ambitions or desires in that direction. What was he then? A prophet? He certainly identified himself with the line of prophets, and yet it was seen that he was different from other prophets. He did not say, "Thus saith the Lord." He never appeals to inspiration; he never seems to speak for some one else; he speaks in his own name. He does not appeal to the scriptures as authority: he appeals to nature and to human life, not esoterically, but human life

as it is seen in ordinary circumstances. He appeals to the judgment of men,—“Why even of yourselves judge ye not what is right?” He is not the inspired prophet in the ordinary sense. What is he then? He is what he calls himself in that first, and in some respects greatest, of all his parables, “The Sower,” —“The sower went forth to sow his seed.” That sower was himself; that is his self-designation—not “The Son of Man,” but “The Sower.”

Now the question among serious-minded men and women to-day is no longer whether Jesus of Nazareth is God, the second person of the Trinity, but what manner of man he was and what message he has for us in our age and how he may assist us through his spirit in solving our own great problems. And what is true of Jesus is true of all the other prophets of every age and nation. No longer do we, because of our Christian ancestry, look down upon Mohammed or Buddha as false prophets. No longer is it necessary for us to minimize the importance of any of the great seers of mankind in order to qualify some one else. No longer do we seek to make converts of the Jews from the purest and best kind of Judaism. We want the Jew to recognize the great prophet that Israel has given to the race, but recognize him as one of the great prophets of mankind. This again has naturally led to a changed idea of revelation. Revelation is no longer supposed to be a privilege extended to one single people at one single period of its life.

Revelation is the drawing aside of the veil in order that men may see more and ever more of the truth ; a revelation of the life of the universe to the gaze of man, naturally first revealed to one pair of eyes, and then through this vision to others. There is a line of mediators, the prophets, seers, poets, leaders of mankind, who first see, who first take hold of the significance of life, but then it is open to all of every age and every nation. And again this led in the century to a marked change of attitude towards the ultimate reality, the divine life itself. No longer does it seem to the growing consciousness of man so important that man should be able to define the divine. There was a time when it was supposed that a man could not be saved unless he could define or repeat the definition of the divine. No longer does it seem so important to men that they should define that which, as Goethe says, has no name, cannot be defined. Out of this life, this infinite life of the universe, we cannot go. It is not important that we should be able to define it.

This naturally has also caused, during the century, a marked change in the idea of salvation. Salvation once was supposed to be the deliverance of man from the power of the devil, from the power, the guilt, and the penalty of sin, the salvation from the eternal torments beyond. Salvation has come to be regarded more and more as a deliverance from actual evil tendencies within ourselves, a real emancipation of the soul, so that it can move with more

freedom in this life of ours. This has brought about what is perhaps the profoundest change in the religious attitude of men that has ever occurred: a wonderful freedom from the abject fear of somewhat after death; a sense of confidence in the inherent rightness of the life in which we find ourselves. No one can forget who has ever read Lucretius' "De Rerum Natura"—"The Nature of Things"—how this man rejoiced and was jubilant when he could affirm that there was no cause of fear of death. In the same way there has come through various agencies, through the Universalist protest, through the more generally spreading investigation of sacred records and sacred opinions, a feeling of reverence in the presence of death, without fear. The loud affirmations of the past have been toned down; men no longer know so well what they knew so wonderfully well before. Men do not have a map of the future that gives us clear outlines of the heaven or the hell that awaits beyond. And yet with all there is the openness, the readiness to be convinced in regard to any realm of life of which we know nothing at present.

These changes are not often expressed in the creeds of men. The creeds remain as venerable relics of the past. Even when they are repeated by men in a religious service they remain simply documents of the past, having no very definite relation to the thinking of men at the present. Men have insensibly changed the emphasis. They em-

phasize different things, and perhaps nothing has been so marked an indication of the altered attitude of the century as this change of emphasis from one aspect of religious thought to another.

It is not only in the realm of thought that religion has changed during the last century, but also in the realm of the cult, in the realm of the religious feeling. There are very few human sacrifices offered to-day by the human family. There are very few animal sacrifices offered to-day by men. In almost all the religions the sacrificial cult has ceased. It is only in the figurative sense that men take the sacrifice of the personality of Jesus. In Judaism the absence of the temple has done away with the emphasis upon the animal sacrifices. And the same process we find at work in Islam. In Buddhism it never flourished at all, and even in India and China we find less and less of the sacrificial cult.

Even the sacraments have undergone a change, not in form so much, but in the manner in which they are viewed. Fewer persons than ever look upon sacraments as in themselves saving, without some relation to faith, without some relation to character. The use of the sacraments has almost vanished in certain bodies of religious believers. Men have come to feel that it is not important, in order that a child shall be properly ushered into this life, that it be baptized; that it is not important that a man who joins a religious organization

should be baptized; that it is not necessary, in order to leave safely this life, that he should have extreme unction; that the communion does not mean the eating of the flesh and drinking of the blood of Christ, but is a symbol simply. There is the increased emphasis, therefore, upon the symbolical nature of these ordinances, as they are called, and this growth of symbolism is seen everywhere. More and more the feeling on the part of Protestants is that they have gone too far in their protest against the cult of the Roman Catholic Church, that plain walls and the absence of paintings or statuary do not necessarily mark a step in advance. More and more there is the feeling that the religious life should express itself spontaneously in new forms of art, and the religious feeling seeks for such expression. If you suppress it, it will either dwindle or it will seek new channels.

There has been a change in the modes of worship. The same prayers are offered but the mind that approaches the divine is different. No longer do men, with the same confidence, pray for rain or pray for victory over enemies, or pray for cessation of hostilities, or pray for anything that is bound up in the life of the universe governed by laws,—and yet men pray. No longer do men feel that it is quite the right thing to utter praise in the old-fashioned way, and yet there is the feeling of adoration. The essence of prayer is recognized by men, as it was not a hundred years ago, as reverent meditation upon the great problems of life in

the face of the great mystery of life. And there is a very marked tendency towards mysticism, particularly noticeable in the most practical of all nations, the American. It is a tendency towards that type of mysticism which no longer seeks to go beyond the bounds of consciousness for esoterical knowledge that cannot come through the intellect, but which seeks a deepening of the religious sentiment, which seeks the essence of fellowship with all that lives. There is a mysticism that has learned again how to live with the living, live an intense life of interpenetration of soul and soul through which the innermost recesses of one's soul open to let in the life that floods it from the innermost depths of another soul; and has also learned how to live with the dead, the great ones, the rare and radiant spirits of the past, and the little ones, the dear ones taken away from our grasp—live with them in the intimacy of constant interchange of what is most valued in life.

There is a change also that has been going on through this last century in the organization of religion; in the direction towards democracy. The laity has everywhere had a larger share than before in the government of the various religious bodies. It has been felt even in that most highly organized religious body, the Roman Catholic Church. Another marked element of this same process is the coming in of woman as an important factor in the making of every religious society. This is in part due to the fact that men have shown less interest in the participation in

the religious cult and that consequently women have been the larger number. Religion has, therefore, to a certain extent, come to depend as never before upon woman's personality, and upon the gradual elevation of woman's position in society.

Along with this democratization of the various religious organizations (and some of the others, like Buddhism and Islam, have been far more democratic than Christianity) there has come also a new zest for the spread of truth, for the missionary extension of the work. There have been Catholic missions by the Jesuits, and Moravian missions in the Pietist period, but there never was such an organized missionary movement on the part of three great religions, Christianity, Islam and Buddhism, as in the last century. This missionary movement should not be misunderstood. It has accomplished a great deal of good. At first no doubt Moslem missionaries went forth in order to save men from hell and to give them the opportunity of adopting the faith and entering heaven, and Christian missionaries have gone forth with the same ends in mind. But gradually, as this missionary work has gone on, it has been felt that it is necessary to bring education, to bring sanitary reforms and medicine, to bring the higher and nobler ideas of the civilization represented, and so we find that besides the missionary who has gone forth to preach a pure gospel there has been the missionary who has gone forth to teach and the missionary who has gone forth to heal, and they have accomplished a great deal of good. It has been

said: "But these missions of Christianity have only reached the lower castes, after all, in India, in Burmah and the South Sea Islands, and the Moslem missions have only reached the lowest of black people and Fulahs in Africa." Only the lowest! That is the people that were in most need of being reached. It was not half so important that a Brahman or a Buddhist, that a high-class Indian, that men with a fine type of religion, should be converted to any other religion as it was that these lowest ones that had been left to die, left in ignorance, left in shame, should be lifted up. It is a splendid work! It is more than simply changing them from one faith to another: it is taking them out of a hopeless existence and putting them into a life where there is hope.

This great movement also brought the missionary everywhere into contact with other types of faith, and it was necessary to compare the message he had with the message that almost unconsciously came to him from the world into which he had moved. And this interchange has done as much perhaps as any scientific study on the part of scholars to pave the way for the larger religious fellowship that is to come.

The early Protestants particularly paid little attention to the children, and even the Pietists, the Wesleyans, the Baptists, the men who insisted upon the importance of a religious experience, turned chiefly to the adults and left the little children. The Jesuits did not leave them, though sometimes they might as well have left them, and yet there is very much in Jesuit

education that is valuable, too. Then came the Sunday School movement,—another product of the last century. Robert Raikes and his followers saw the need of giving information, giving religious impulses to the child, and Sunday Schools started everywhere. There has been much, of course, that has been criticised, and rightly criticised, in Sunday School instruction; and it is one of the great problems that we shall grapple with in vain and leave behind us,—how to continue the Sunday School. Yet we all realize to-day the importance of the teaching of the young, of such a religious instruction as shall leave the child free, leave the mind open, and not necessitate that spiritual crisis which so often has been the bane of adult life.

There has been a marked change in the last century in the attitude of religious people everywhere towards morality. There was a time not long ago when to be moral was a rather doubtful compliment to a man. The important thing was that he should be religious, that he should have a religious experience. Whatever his morals before may have been, whatever his lapses afterwards, the important thing was that he should have a distinctly religious experience; and in so far as this was a protest against self-satisfaction, self-righteousness, it was all right; but in so far as it drew a line of demarcation between religion and morality, making it possible for a man to be immoral and yet eminently religious, it was wrong. The more moral a man is, I heard when I was a boy, the less his chances

of salvation are, because he is not so likely to repent; he will not declare himself the greatest of sinners—perhaps if he is a very truthful man he would not—and unless he does so, unless he accepts the lowest estimate of himself and declares that he is perfectly fit for the vilest hell, there is no chance for him to become saved. Morality tends to set up a man in defiance of these assumed needs. That was the feeling in earlier times. To-day we find that everywhere, in the churches, the Young Men's Christian Associations, and the Sunday Schools, emphasis is being placed upon the ethical: the ethical need, the ethical contents of the scriptures, the demand to lead a righteous life, and that is a wonderful step in advance.

Then the religious life of the race moves on with an aim beyond that of the individual soul. All of these religions have been busy with the individual soul. The individual has asked, "How shall I be saved?" and the church, the synagogue, the mosque, the other religious institutions, have told him how he might be saved. Now there has come the larger outlook; a man filled with the religious sentiment must become engaged in the salvation, not merely of individual souls, but of society as a whole. Religion, it is felt, must take cognizance not only of the needs of this or that individual, but also of those conditions that environ human souls and tend to influence and shape their career. Hence to-day that religious society has no promise of life

and influence which does not look forward to a better social readjustment, more justice, more mercy, more truth in the relations of man to man in society. Only as a religious society takes a part in the great reshaping of the world's forces and the world's life, can it hope to accomplish anything that is of value.

The religion of the last century, in its growth, points forward to the religion that is to be: the religion that will take from all the sources of the religious life in every age and every nation that which is best and blend them and merge them together in the white heat of conviction; seek out that which is morally excellent and make it the law of life, imposed by the human soul itself upon itself; bow in reverence before the mystery of birth, and the mystery of life, and the mystery of death. Reverent and yet critical, it will take nothing for granted; submit everything to the judgment of reason, well knowing that one man's reason cannot solve all the problems, but must solve them so far as he is concerned, and supplement the work of each with the work of every one else. This religion will express itself in new songs, and new scriptures, and new architecture, and new forms of artistic life; it will base its fellowship, not upon creed nor upon cult, but upon common moral aims and noble spiritual aspirations; it will not be satisfied with itself, though it live a rich life within, but will go out to the salvation of human society as a whole.

THE WORLD'S POLITICAL PROGRESS IN THE LAST HUNDRED YEARS

BY PROFESSOR NATHANIEL SCHMIDT

MARCH 7, 1915

A hundred years ago, the Holy Alliance seemed to mark the end of a period characterized by a striving for democracy, for cosmopolitanism. The nations of Europe, exhausted by the Napoleonic wars, appeared to have reached the conclusion that peace, respite from the long, bloody struggles, might well be bought, even at the price of surrendering the demand for liberty, equality and fraternity. The alliance between the emperors was a reactionary movement. Things seemed to have returned to their former state. The little Corsican, who, like a giant, had up to that time bestrode the world, now sat powerless and harmless on his lonely Isle of Saint Helena. The Bourbons were back upon their thrones. The masses, who had tried their 'prentice hands at self-government, had risen in protest against the social order of the day, and had laid sacrilegious hands on the Lord's Anointed, had afterwards been swept off their feet by the enthusiasm for war and carried away like chaff before the wind by the tens of thousands, as so much refuse.

Everything was as it had been, to all appearances, and yet the world had changed. The heaven of democracy was still there and working. It was no longer possible to think in France, or in the rest of the world, as men had thought before. Constitutions were being drafted. Even the kings who sat upon the throne of France were no longer the rulers that the kings before the Revolution had been. The Revolution had enfranchised the Third Estate, the Bourgeoisie, and after long struggles, and many ups and downs, the Third Republic became not only the most radical of republics, but also in some respects the most stable. On the other side of the Atlantic, a few small colonies had freed themselves from the yoke of the oppressor, and established a republic which was in itself not a new thing in the world, but a republic under very promising circumstances, with a vast land and boundless resources before it. They had enfranchised the whole population, save only the slaves and the women, and they had drawn up a constitution that was to weather the storms of time, partly, as the framers thought, by its checks and balances against the whims and passions of the multitude, and partly because of the fundamental principle which had been unhesitatingly adopted that governments derived their powers from the consent of the governed. Here were new things that had come as the result of the period of enlightenment.

Gradually the minor kingdoms in Europe also adopted constitutions, limiting the powers of monarchs, and tending to retire from actual political power the

sovereigns of the State, especially when the English parliamentary régime was adopted, which, in reality, substitutes for the old-time responsible monarch the elected king in the form of a premier, responsible only to the people's representatives, holding his power during the pleasure of the House. The only important remnants of autocracy still left during the century in the hands of sovereigns were those which remained, to bring about the greatest curse that humanity has known in all its long history, in the hands of the Romanoffs, Hapsburgs and Hohenzollerns. Russia and Turkey, in due course of time, became constitutional governments. Even in Asia the democratic movement of the century was felt. The old oligarchy of Japan gave way to a constitutional government, with vast powers vested in the hands of the Mikado, yet with a popularly elected house to voice the people's will, and China became a republic. Persia at last secured a constitutional form of government, and there was left in the world, of the ancient absolutism, scarcely more than the kingdom of Siam and the empire of Abyssinia. The progress towards constitutionalism, therefore, has been a very marked one during the last century.

This was naturally accompanied by an extension of the suffrage, from class to class of the disfranchised. Weighty objections were urged in every instance. The dangers were set forth of giving to laboring men, those who had no property, those who had a very limited education or none at all, the powers and responsibilities

of citizenship. It was felt that it was a dangerous thing to society and to all that civilization stood for. And to a certain extent there was reason in this fear.

But none of the evils that were predicted followed. By extending the suffrage to the great masses of men, the European nations did not pave the way for anarchy. The newly enfranchised classes entered into their work with a measure of interest and a degree of consideration for the things which were felt to be really valuable in the social life with a zeal that had not been anticipated, and gradually there was a development in the direction of universal manhood suffrage.

Various attempts were made to modify this. There were qualifications,—property qualifications and educational qualifications,—that were held to be necessary. Plural voting was introduced in Belgium and tried elsewhere,—a method of voting by which all citizens have a vote, but some good citizens who had no merits of their own, but had property, or had an education, were given more votes than those who were not so fortunate. These matters, however, did not stand in the way of the gradual extension of citizenship to all men. Religious and racial barriers between all races were gradually swept away, nowhere absolutely perhaps, but they were everywhere on the point of disappearing.

Finally, from the middle of the nineteenth century on, voices were heard urging that the franchise should be extended also to the women. Men discussed, pro and con, whether women had the ability to deal with

those public questions which had occupied men for so long a time; whether it would be well, from an economic standpoint, to enlarge the expenses connected with elections; whether women could be trusted to deal with public questions in the disinterested, public-spirited, and intelligent fashion in which men had been wont to deal with them.

All of these academic questions, however, gave way before the all-important consideration that it worked well. For from 1869 on, the world has had the opportunity of seeing just how it worked. It worked precisely in the same way as the extension of suffrage to the other disfranchised classes, with the exception that the new voters had remarkable intelligence and were sometimes the superiors of the men in education. The reform has been carried out in the Scandinavian countries, Finland, Australia, New Zealand, and twelve of our United States, and nowhere have the great evils that were predicted been realized. Some of the exaggerated hopes have not been fulfilled yet. Those who expected that by the extension of the franchise to women the millennium would come post haste have been mistaken. It does not seem that any such lesson was really needed. But if some of the hopes have been doomed to disillusion, there has ever been evidence of the broadening effect of this co-operation of men and women in the direction of public affairs. There has been a greater security given to society against tyranny and social injustice, a greater consideration of those conditions which women have felt more keenly

than men. There has been the introduction of laws for the improvement of these conditions, and there has been, above everything else, an added seriousness given to women's lives by the enlargement of their interests; a greater dignity given to woman's life by the sense that in her hands was vested the same power as was vested in the hands of men. This extension of the suffrage, which has, of course, for its goal everywhere universal suffrage and realizes the principle of the founders of the Republic that governments derive their power from the consent of the governed, is, however, only one part of the great democratic movement of the last century. More and more it has been seen that this vote that is in the hands of the citizens, whether they be men or women, may mean much or may mean little; that the expression of the people's will at the polls may be an apparent or a real expression of the popular will. It has, therefore, been felt that the representative system should be made so efficient that the representatives should really represent, and that this could be brought about by various methods.

One of these methods proposed and carried out in one country was the system of compulsory voting. As long as it was left optional with the citizen whether he should take a part in the public life or not, whether he should shoulder its responsibilities or not, there was always a probability of the so-called better element remaining at home, leaving the so-called worse element to take charge of public affairs. Compulsory voting was introduced in Belgium.

For a long time the majority ruled. Then there came a demand that the minority should also have something to say. In the United States of America, more than anywhere else in the world, the great mass of voters had learned the principle of deferring to the will of the majority. If the wrong party, from the viewpoint of the citizen, got in power, there was always the hope of being able to turn the rascals out at the next election, and consequently no revolution followed, if the election went the wrong way.

The regard for the majority is only one of the important principles of democracy. The regard for the minority is the other. There never was a reform that was not fathered by a minority first. There never was a truth that was not first discovered by a minority, mostly a minority of one. Without the services and co-operation of the minority, the power of the majority is a very doubtful quantity.

How was it possible, it was asked, to have all parties represented fairly? Proportional representation was introduced to solve this problem. By proportional representation is meant that system by which the minority also is represented in the final issue, so that the whole responsibility is not shouldered by the majority or by the minority, but by the two together. This proportional representation consequently makes it impossible to look upon either the majority or the minority as wholly black or wholly white, and this fosters the feeling that in some way we are all responsible for the actual government and have a share in it. There is then

no longer a considerable minority that feels out of sorts, even though it does not take to arms, and feels that it is its duty to point with alarm to everything that is done by the majority and contrast it with what they would have done had they been in.

The preferential ballot is another. That gives the opportunity to the citizen to register his second choice. That may not be good in marriage, but it is supposed to be very good in politics, because in politics much depends upon the second choice. It has often been the habit of parties to put all the emphasis upon the head of the ticket. The mistake was seen sometimes when it was too late to correct it. The new way of getting out of that dilemma, whether in the municipality or in the nation, is to pay the same attention to the second choice as to the first, and by paying attention to the second you do not run the danger of getting third or fourth-rate men when you have to fall back upon the second choice. The possibility of electing delegates and officials at large, of standing for office when you live on one side of Broadway as well as when you live on the other, is another of these methods. It is sometimes absolutely impossible for a Republican, be he ever so good, to be elected in the district where he happens to live, or a Democrat, be he ever so good, to be elected in the district where he lives, and every district boss knows that. Consequently the community is deprived of the services of some of its best men, because they prefer to live on one street rather than another. This perpetuates the power of the ward boss. This

principle, which we see so clearly illustrated in the community, I believe applies quite as clearly to the nation. There are those who are looking forward to the time when men shall cast their votes for the best citizens, regardless of what party they represent or what street they live on.

Still another of these methods of perfecting the representative system is the short ballot. This is urged on the ground that it takes too much intelligence to vote wisely for a 24-foot ballot. I do not care how wise a man is, when he comes to a ballot booth knowing that he has to vote for 118 men, he is not likely to vote intelligently. How can a man vote intelligently when he has placed before him a long list of names that are to him names and nothing more? He may not have the time or opportunity to study their characteristics. Therefore, it has been felt that without any limitation of the power of the people as a whole, it may be wise to select a few men and hold them to strict responsibility, give them considerable power in the matter of appointments, and yet hold them responsible for their acts. This is the short ballot as it has been termed, leading to the commission form of government, which has been tried in some states and worked out very well in some, notably so where there has been sufficient care taken to see that the power has been left in the hands of the electors.

However, democracy has taken in this last century another step forward. It has been felt that in some great vital issues it is not wise for the electorate to

leave the power in the hands of a small number of people, be they never so wise. There are thousands,—and I am sure there are millions,—of people who feel to-day that the matter of war and peace, whether one nation shall plunge itself into war with another nation, should not be left in the hands of a president, premier, or parliament, any more than in the hands of an emperor or a king; that a matter that affects vitally every man and woman who is likely to suffer, and who must share in the responsibility and the cost, should be decided, if at all, by the vote of every man and every woman; that no nation should have a right to enter into war, offensive or defensive, without the citizens of that nation having an opportunity of registering their votes for or against such a war.

Then there are questions which are of quite as vital concern to the municipality as war and peace to the nation at large. There are questions concerning the health of the community, concerning the moral welfare of a community, that are of such a nature that it would seem wise indeed to leave the decision to every man and every woman whether one course should be pursued or another. This has led to the introduction of direct legislation by the people in the form of the referendum.

In principle, the referendum is one of the marks of progress. The only question is what form of referendum you have presented to you. If a referendum is drawn up in legal phraseology, so that no man or woman whose business is not law can understand it,

if the requisite technical education to understand it is lacking, the vote upon such a referendum may be as blind an act as voting for 118 men. A very simple method which I have myself followed, as a rule, is to vote for every proposition to increase salaries, and for all public works and improvements, on the ground that people who live on salaries always could live better on larger salaries and that they are not really the dangerous persons in the community, and on the ground that we always need public improvements, and any movement tending to their increase should receive loyal support, particularly as there always is a sufficient number of people who fear an increase of one seventh of a mill of taxation to vote down any dangerous measure. But even this is not ideal. After all, a referendum of that sort is not the proper thing. The referendum should be on vital and important issues and be set forth in such plain language that the way-faring man, though a fool, should be able to read and understand it. This is the first of the measures for direct legislation that has been proposed.

Another is the initiative. In principle, that means that if the representatives are either opposed to, or forget to introduce, the kind of legislation that the majority of voters want, there is the opportunity for the people to suggest the passing of the desired measure. Very often, in the experience that the world has had thus far, such initiatives have been wise and helpful; very often they have also been foolish. The natural thing is that after the people have had the power in

their hands to initiate legislation, to pass upon referendum, they do not want to use the ballot so much as at first. It is always at first that these things are used frequently. After a while, when men feel that they have the power in their hands to act, if it becomes necessary, they go about their business with greater confidence and resort to these methods less frequently.

A third measure that has been proposed is that of the recall. That has also been tried out here and there. In so far as the underlying principle is concerned, it is difficult to find much fault with it. The idea is that if people know enough to elect certain people to office, they know enough to find out whether the individuals elected know enough to discharge the functions of their office. The present law also provides for a similar and a juster method, as in the case of the impeachment of judges. We no longer believe that judges cannot err or that judges are not human, but because we know that they can err and that they are human, there is the possibility of impeaching judges. Hold over their heads the possibility that, if they do not discharge the functions of their office well, there may be a storm of disapproval which may mean a removal from their position, and it naturally follows that they will more conscientiously discharge those functions. Of course, it is possible to take a view that nobody should ever be removed from the position of public office for any cause. But that has not been generally held. If a man is not suitable for the position to which he is elected, there may be very great leniency with him,

but if there is the possibility of his being removed from office, he may improve.

In ancient Athens they had the Initiative, the Referendum and the Recall with a vengeance, because they had an everlasting town meeting. Every citizen had all the time he wanted to discuss public affairs and public office because he had nothing else to do. The situation has changed since then. Our republics are larger than a little city. The representative system was not invented by our ancestors. It was one of the inventions of the ancient Greeks. But it soon, after having done its work, passed away, and now for many, many centuries, it has been urged against direct legislation that you cannot have a town meeting of nations with millions of citizens. But distance is now a thing of the past. We have annihilated it. It is possible for us to get within a day to points hundreds of miles distant, where a century ago such a feat would have been unheard of. And to-day, by means of the telephone and wireless telegraph,—the possibility of both of which was scoffed at within a century,—we can cover distances of thousands of miles and get the direct opinions of people all over the country. So that the objection to direct legislation, based upon such grounds as were valid in the previous century, no longer exists.

But the progress of the century has been not only in the perfection of the expression of the people's will, but it has also been in the line of international politics. More and more it has become clear to us that

the world at large must be made subject to the same kind of restraining influences that the individuals within the nations are. It is by diplomacy, by regulating the relations of nation with nation, that it is hoped that war may be abolished, and those great questions of international importance that are before us may be solved. Democracy has done much during the last century in this direction. It is better that a few strong nations should seek to live peaceably, so far as possible, by diplomatic methods of solving questions which may arise, than that there should be no such attempt at all. It was a step forward when it was felt that all the nations directly involved in the political and international situation should come forward to a congress and discuss these questions. In 1814 it was proposed that not only the great powers but also the smaller powers who were interested directly in the solution of the question should have a voice. That was turned down by the great powers. The great powers, after the Crimean war, formally constituted themselves a close corporation, claiming that they, and they alone, had in their hands the power to sway the destiny of all Europe and the world.

On what did the great powers base this claim? On their superior intelligence and higher civilization? No, not in those days. They based it simply upon the fact that they had greater military strength. If it had been a question of civilization, a number of smaller nations might have vied with these greater nations in every element of civilization. The Scandinavians, the Swiss

and the Dutch are quite equal in civilization to the great powers, and far superior to some of them. No one would question, when it comes to rating the power of a nation by its civilization, that little Holland is far superior to great Russia. No; it was maintained that because they had a larger army, because they had a larger navy, because they were able, therefore, to maintain their own independence and their claim to power in the world, they ought to have the right to settle the destinies of mankind. There came a reaction against this claim on the part of the great powers, simply because of their great military strength, and an attempt was made to show that there could be international relations based upon other claims to consideration on the part of nations than regard for their superior military strength.

One of the most significant features, with all its weaknesses and shortcomings, in the international life of the race, was the Hague Conferences of 1899 and 1907. From one point of view they may be said to have accomplished very little. Recently we have found out that the representatives of the nations at the Hague Conferences had so little power that while they were registering international law on a thousand points, there was not a single decision which was actually valid, because there was a joker attached to each one. No unfortified town should be bombarded, no airships should drop bombs, this and that and the other thing should not be done, provided all the powers agree. If one disagrees, the obligation ceases. You cannot have

legislation of that sort. Suppose you had legislation of that kind in Providence. What respect would you have for the police force? You cannot have international legislation that is left absolutely optional, so that, if you want to obey the law, you can, but if not, you are relieved from all responsibility. The revelation of this weakness in the legislative work at the Hague was one of the most significant things, so far as international law is concerned, that has happened in the century. For the war that is going on in Europe to-day does not belong to the future. It belongs to man's savage past. But these Hague Conferences belong essentially to man's civilized future. The thing that is now cursing mankind is a return to the savage condition. The coming together of forty-six nations, great and small, to deliberate upon the various means of limiting armaments and substituting arbitration for war, of eliminating the awful atrocities of war, was a long step toward the civilization of the future.

The real difficulty with the Hague Conference was that, while it was in nucleus a Parliament of Man, it was one-sided, like all parliaments. Any organization of that sort began as a House of Lords, and only gradually was there an extension of it into a lower house of elected representatives of the people. Why is it that the great masses of laboring men, the millions and millions of socialists, have looked down upon the Hague Conference as a little side show of diplomats? Why is it that cynics everywhere have spoken about it as though it were of no importance? They do not

speak of the great parliaments of the nations as of no importance, for they know they have power. The reason is that the Hague simply represents a number of diplomats representing the nations without any power to decide definitely for these nations. The Hague Conferences were still in the stage of being conferences. They were not congresses such as the great congresses that decided things. They attempted to formulate international law, but they had no means of enforcing it.

The next great task is manifestly the perfectionment of this parliament in precisely the same way as the individual parliaments of each nation have been perfected. Then there will be a United States of the World, with a Congress of Representatives elected by the men and women of all nations. Impossible, you say? It is not impossible to-day to secure, in about twenty-four hours, the consensus of opinion of electors all over the United States upon any measure that is put to the popular vote. It will not be long before it will be quite as easy to gather in a day, the ballots of millions of men and women sending their popularly elected representatives to the Parliament of Man. Then all these questions that must some day come up for settlement will have to be deliberated upon by a legislative body having power to act. It is not a Utopian scheme. It is the most practical of things, the most inevitable of things, the thing that will have to come if man's civilization is to last. This crime against civilization that is now being committed in Europe is the loudest note of protest against conditions as they

still exist between nations. Instead of such anarchy, we must have the reign of law. Imperfect as that law may be at first, imperfect as that organization may be at the beginning, it is our only hope. The exhausted nations, when they have come to their senses, will realize that there is no guarantee for this world of ours against an even more terrible relapse into savagery except in a federation of the world, except in such a Holy Alliance of the Peoples as shall accomplish what the Holy Alliance of the Emperors of a hundred years ago could not accomplish.

The federal principle is gaining ground in the world constantly. Notice its most signal successes since the American Republic was formed. In the British Empire we have a series of dominions: Canada, Australia, New Zealand, South Africa. These countries are held together by nothing else but that slender thread which is stronger than any chains ever riveted upon a subject people,—loyalty.

Could the world have dreamed, ten years ago, after the Boer War, of South Africa being a nation, independent, self-governing like Canada, and being loyal to the Empire in a war upon Germany? And yet that is what has taken place. England learned one lesson in 1776. She learned another lesson in 1899. Having learned the lesson she has to-day a federation in which every dominion in itself tends to become a federation like South Africa, Canada and Australia, a series of federal states bound together by that tie which binds our half-hundred states together upon this continent.

It is this federal principle which will work its way, like leaven, through the nations, establishing freedom and equality between the diverse parts and bringing them to a sense of common loyalty.

Here lies the hope of the future,—the hope that all nations will concede that no nation can be absolutely sovereign and do what it pleases, that there is always, as between our own states, the necessity of a limited sovereignty and interdependence, and that great international questions must be settled by international legislation.

If there is one thing that this war has taught mankind, it is that if we prepare for war, war is what we will have. If you want peace, you must prepare for justice and peace. That lesson, when it is learned, will raise to new importance all those great interests of an international character which cannot be settled by war, but from their very nature must be settled by international agreement. Only thus can our common interests affecting every phase of social life, commerce, trade, industry, science, art, everything that is vital to mankind, receive the careful treatment which they deserve, and thus, out of the evils of the past, and out of the transcendent evil of which we are to-day the spectators, there may come, after all, a new wave of democracy, and a new era of cosmopolitanism, which shall unite mankind.

THE WORLD'S SOCIAL PROGRESS IN THE LAST HUNDRED YEARS

BY PROFESSOR NATHANIEL SCHMIDT

MARCH 14, 1915

In the last analysis, religion and politics are only phases of man's social life, like science and art, industry and commerce. But it has been customary to take the term "social" in a somewhat narrower sense, so as to denote those activities of our common life that have to do with organization and fellowship, aside from the political and religious.

The most important of these social interests, then, are education, health, wealth, beauty, and the relations between the smaller social units. Perhaps the greatest step in advance that was taken in the realm of education, during the last century, was the growing recognition of the educability of every human being. It took us I do not know how many thousand years to reach the conclusion that every human being can be educated. It was so natural to suppose that some were peculiarly gifted and that their gifts should be cultivated, and that, if parents could afford it, it would be a fine thing to have those who had peculiar gifts given an education.

That was about as far as the world had gone a hun-

dred years ago. It was not felt that it was the duty of the community to give every child an education, for it might be anything but a blessing for the child. It might subvert the whole social order. It was not felt to be the duty of the state to give education, except possibly to those who were in a peculiar sense to be the servants of the state.

Educators, however, at the beginning of this period, were bringing forward the idea that education should be brought to the poor; that their poverty should not be an obstacle in the way of such gifts as might be found among poor children; and John Lancaster began to insist that an education ought to be given to all children, not of a religious character, but essentially of a secular character. The time came when Froebel began to insist that it was not enough to educate those who were very gifted and had reached certain years when it was proper to send them to primary schools, but that it was necessary to start with the child in the very earliest period of life.

That every child of man should be educated, that education should be compulsory, that this education should be secular, and that it should begin at a very early period in life, were indeed new and radical ideas.

Next came the notion that education should not only begin at a very early period, but should go on to the end of life, should be permanent. That probably upset preconceived notions more than anything else. There is nothing under heaven that is so contradictory as a "finished" education; but it is one of those absurd

things which at one time took root in the minds of men. A man whose education is "finished" might just as well finish his career. Yet it was at first supposed that at such and such a point the education of a man was "finished." As we always begin at the top and go down towards the bottom, it was natural that we should have begun with university education, developing new and important ideas. First of all, we gradually convinced ourselves that we could become educated without necessarily having studied Latin or Greek; that besides the old humanities, there are many subjects having a great educational value, such as the natural sciences and their application, and the historical and social sciences. These have now taken their place side by side with the old humanities in the leading universities of the world.

Another equally important step was the development of the idea of academic freedom of inquiry, and freedom of teaching. Germany has done the greatest service to the world in this respect, forging out the question of academic freedom to teach. Gradually this has swept all over the world, and wherever there is a university to-day of any notable rank, it gives its professors freedom to think, to inquire into things, and to teach in accordance with their own best judgment. The effect upon science of the growth of academic freedom has been of the very profoundest character.

Another very important development was the admission of women to the great universities. To-day there is no men's university. There is no university that

really ranks high in the world that is not co-educational. There are ecclesiastical colleges, there are minor institutions where the cloistered life is still kept up, but the great universities are open to women as well as men, and the leading universities of the world recognize the right of women as well as men to teach.

Moving down from the top, we come to the secondary schools, which no longer are regarded merely as preparatory schools for college, but are maintained for a large number of students whose other interests in life may not take them through a university career. In consequence, they are not left simply as feeders to universities, but are maintained as independent secondary schools, and are supported by the state for the purpose of giving as thorough and useful an education as possible.

Gradually it began to dawn on men that it is of great importance to the human race what kind of teachers we have in the primary schools. We shall probably have to go through another century before we shall fully realize the importance of the primary teacher, dealing with the plastic life. Even to-day, the feeling is still prevalent that anybody can teach a child. Rather than saying that anybody, for a pittance, can teach a child, we should say that it is the most important thing in the world who teaches the child during the first years.

As one more corollary to this advance of the century in the matter of education, we have learned that education must go on; that educational opportunities

should continue to be given to men to the very end of their lives; that there shall be such facilities for instruction in every possible branch of learning as shall make it possible for citizens to have a university career not ending until their lives shall cease. That is what we are aiming at, an education that shall be supported throughout by the state or the community, that shall be obligatory, that shall be so varied as to meet every requirement, that shall make it possible for us to be schoolfellows together as long as we live. To have reached such an ideal as that is a great achievement in itself.

In regard to health, the century has done great and wonderful things in medicine and surgery. It is not my desire now to point out all that has been done in these varied lines. We are well aware of the importance of the new diagnosis, the new discoveries in bacteriology, vaccinés, medicines, serums, and anaesthetics. We have succeeded wonderfully in relieving suffering, in almost deadening our senses to pain, in restoring strength, in brushing away a good deal of bad medicine that used to be consumed.

But the greatest progress, after all, has been in the realm of prophylactics, or the prevention of disease; in teaching the duty of preventing disease; in impressing upon humanity the fact that health and strength are dependent upon proper care being taken in regard to air, water, food and disposal of refuse; in so conditioning one's environment as to make health natural and contagious and give disease less foothold. The

greatest achievements of preventive medicine have been made during the last century. Health is the normal thing. Disease is abnormal, and can be cured. One of the greatest steps forward in the century is the substitution for the old idea of disease being an infliction by an Almighty God or some supernatural visitation, of the rational idea that disease can be stamped out and health made a normal possession of every human being; that disease *must not be*, but can be eliminated.

The century has also been very busy with the question of the equitable distribution of wealth, theoretical and practical. The historians of the century are almost unanimously regarding socialism as the most significant economic feature of its life. Whichever way one's sympathies may be, it can scarcely be denied that this is the most important feature. Socialism, as set forth by Lasalle and Marx, even more than the communism of their predecessors, Owen, Fourier and Saint-Simon, became a tremendous force in the life of the world because of certain merits that the system has. First of all, it gave to the mass of men, perhaps for the first time since Christianity was born, a new hope. Christianity gave to the masses of the slaves of the Roman Empire a hope for the life beyond. Socialism gave to the masses of industrial slaves the hope of rising into dignified and worthy forms of human existence in this life. Never had there been a gospel in the world, true or false, which fired men's hopes with such force as socialism in the middle of the nineteenth

century. Another element of its strength consists in the fact that it laid down certain teachings which seemed to reveal the possibility of equitably distributing the wealth of the world so as to do away with poverty. It also set forth the duty of society to educate the woman, and it urged the enfranchisement of woman and her economic independence. Even more important was the protest made by socialism against the military system, against the increase of armaments, against the settlement of international disputes by war, —its tendency towards international peace.

But this creed had its decided weaknesses. First of all, its definition of wealth was quite inadequate. Wealth, according to Marx, is the product of human labor, and this definition fails to take into account natural resources. It fails to take into account the value of a work of art that could not be reproduced again. It was an one-sided definition of wealth. It had for its corollary the idea that the producer is entitled to the whole value of the product. But the producer can never be entitled to the whole value of his product, because he can never determine what that whole value is. What is the whole value of Rembrandt's "Night Watch"? No generation can tell. What is the whole value of a man's product when he makes a piece of machinery? He cannot tell it, nor can any one else, without knowing every item of cost that goes into the production of every part of it. What is the value of the product of a man's brain? No man can tell. This

is the chief of the mistakes resulting from an inadequate definition of wealth itself.

But even the most natural consequence of Marx's idea must be rejected. It is strange that perhaps the acutest economic thinker of the century should have made the statement that all labor has the same value, so that it can be measured in time units. Any one who has ever seen two men or women work knows that this is wrong. You see two men working one hour. In that hour one man shovels so much snow from your sidewalk, and the other man discovers a remedy that heals thousands upon thousands of men and women, or he discovers a new means of transferring thought. Can the work of those two men in the same hour be of the same value?

That has been one of the most dangerous doctrines in its influence upon the labor movement. It has indeed led to righteous demands for sanitary conditions of work, and for more compensation. But there has not been anything like the same demand for a high quality of the work, for there has always been this mistaken notion that two men's work and two hours' work are equally good. Has all labor the same value? The labor of one hour does not have the same value as that of another in any man's life. You cannot lay down the doctrine that the value of work can be measured in time units.

Then there is the fatal mistake of supposing that you can accomplish good results in the world by exciting class consciousness and class hatred. Let there

be no national wars, says Socialism, but let there be a war between the exploiting class and the exploited class. There are class lines running criss-cross in society, but none that clearly separates the exploiting and the exploited. There is but one class to which we all belong, the class of the consumers. Seeing that no such classes actually exist, to inculcate the necessity of cultivating class consciousness is a terrible mistake, and, in my judgment, the social democracy of the world to-day is paying the penalty for that fundamental mistake, saying: "We must wage war against this exploiting class above us; we must hate and fight." Thus socialists have themselves encouraged and fostered the attitude which the higher unit, the nation, takes when she says, "We shall fight." You will either have to break entirely with the doctrine of hatred and say, "Let there be love and co-operation between all classes as well as between all nations," or else you will be forced into a spirit of war which will one day lead you into a revolution, and another day, if there is sufficient political manipulation, will force you into a world war.

There were other movements which promised great aid to the people at large, particularly the movement for direct as against indirect taxation. The people in the world began to wake up, in the last century, to the tremendous power that lay in the hands of man through the accumulation of capital. There was a collectivist movement. Men began to see that we could do certain things together

better than by allowing the individual to do them for us. This was particularly true in regard to the supply of water, gas, electricity, telephones, etc., hence the municipalization of these public necessities. In the world at large there has been a tremendous movement in the direction of the people securing at cost the things that they need,—the things in which there would naturally be a monopoly. There has been a tendency all through the century towards co-operation. Profit-sharing schemes have been proposed, one after another. The methods of many organizations have been influenced by this profit sharing. Practically all of the great economic movements of the century have been suggested by the radical communists and socialists of the period. It would be difficult to find any political party in any great nation to-day that has not taken something from one or another of these sources and attached it to its platform. The movements to secure old-age pensions, factory legislation, etc., which have been brought up as planks in the Republican, the Democratic, the Progressive parties, have all come from Populist or Socialist sources.

There is, however, a gain in another direction. Socialists begin to show that they have been impressed by the value of private property. A large number of socialists to-day believe in the convenience of private property as a security against interference with individual liberty. As a matter of

convenience, to make possible the gratification of individual tastes, private property is certainly a very desirable thing.

The upshot of the great mass of economic work may be said to be this: we have reached very gradually the conclusion that we are able to raise between ourselves all the commodities we need; we are able to distribute between ourselves the wealth that is produced by human labor without any revolutionary measures; we should not have any multi-millionaires; we are better off without the extremely rich, and we are better off without the extremely poor. We have reached the conviction that we have a far nobler human society when we can enjoy the wealth that comes to each of us without the aching consciousness that there are millions who have sweated to secure it and have not gotten their fair share of it. We cannot, without a consciousness of guilt, enjoy that surplus which comes to us, as long as we know that the world is suffering.

We have also reached the conclusion that, while it will cost much more to feed all our kind, to clothe them properly, to house them as we should, to give them the rest and recreation that they need, if we obviate the waste, we will have the means to do it. There has been so much waste in every department of life. There has been a terrific waste of billions of dollars every year by the insanity which is exploiting itself to-day in the slaughter house of

Europe. We shall never be safe in this world until we have sunk the last battleship for good, just as we could not be safe in Providence, if every one walked around with a pistol in his pocket. It is when you take away that pistol and put the power into the hands of a small force, backed up absolutely by the expressed will of the masses of the people, that you are going to have peace. We believe in order and we believe that we can maintain order without a constant increase in armaments.

We have also had, in the last century, wonderful developments in the direction of beauty. Planning for beautiful cities as ancient communities did, we have learned, through the world expositions, how necessary it is to have all parts of the city beautiful. At first the slums, the ill-smelling, overcrowded parts of the city, were considered necessary evils, to be unnoticed as far as possible. But people more and more began to feel that it really was not necessary, and that all of the city might be made beautiful, both its public buildings and its private residences. City planning is now coming into vogue, and we find public buildings more and more imposing, and private residences less and less ostentatiously luxurious, and having an air of refinement that the average home of a century ago did not have. I should even go so far as to say that we dress better than our ancestors did a hundred years ago. Perhaps our descendants, a hundred years hence, may be talking about us in the

same way. The first women suffragists were also dress reformers, and I think that dress reform is coming in, but not quite in the way that the reformers looked for it. The world never reforms in the direct way. It backs up unconsciously to the position of the reformers. The world will move in the matter of dress reform in just that way. Yet to-day more people dress becomingly than people did a hundred years ago. There is more regard for personal beauty, and our old women look young to-day compared with the old women of a hundred years ago. They know that it is the privilege of everybody to be a hundred years young. And so there has been an increase of beauty and the joy that goes with beauty.

In the matter of personal relationships, we have ceased to give women in marriage. They are not given in marriage any more. They give themselves. We have ceased to arrange, as parents, for the marriage of our children. They go and marry themselves. Is that an advance? In most instances, though not in every case. Marriage has become a civil contract. Is that an advance? Yes, for it is a contract to be kept. The husband is no longer regarded as the ruler, he is not thought of as owning the body and soul of his wife. She never thinks of herself, or is thought of by anybody else, as subject to her husband. If she promises to obey, it is by a thoughtless formula that ought not to survive. She never means it. A new

conception of marriage has taken the place of the old, mediaeval idea. Men and women no longer enter into an agreement of this sort with a sense of going into heaven or going into hell. A great many enter it with a sense of going into purgatory. Is that an advance? Yes. For with freedom there comes responsibility, and without freedom there cannot be real responsibility. You remember Ibsen's "Lady of the Sea," where the wife becomes enamored of the sea captain. He represented the sea, the element that had special attraction for her, and she wished to go away with him. At first her husband insisted upon his rights, his ownership, but thinking it over, an idea came to him that cleared his mental vision. The scales fell from his eyes, and he said to her: "What right have I to say that you must not go? Is that the true relation between us?" So he says, "Well, if you wish to go, you can go." "I can go? You mean it? I am free to stay or to go? Why, then, I'll stay." Why does she make this decision? Because she is a true woman, a woman who realizes that a home with freedom and responsibility is worth a thousand times more than following wherever fickle fancy might lead. That is the new view.

Society still gives the opportunity for those who are ill-mated, those who cannot profitably to themselves, to society and to their children, live together, to sever their conjugal relationship, and that is well. Yet the emphasis is not laid on how to cut relationships,

but how to perpetuate relationships. What is the tie that will bind men and women? What are the forces that will weld them together? Love? What kind? Duty? What kind? Intellectual interest? What kind? It is important that these great questions have been raised. With the economic independence of women removing many causes of wrong, and with the improvement of education and its extension to women, with larger interests shared in common, there are guarantees, such as the world has never before possessed, that this most sacred and tender of human ties will be perpetuated, not because of the demands of public opinion, but by the powers that are inherent in men and women themselves.

Then, again, there is the child. The child has come to be recognized as having a right to his own life. Men cannot sell their children, cannot kill their children any more. They are not legally permitted to take the work that is done by their children for themselves,—at least not in most lands and states. The child has a right to its childhood, to play, pleasant associates, and a decent sort of home influence. In fact, this century has been called by one of its greatest writers, Ellen Key, "The Century of the Child." The Scriptural assertion that "he that spareth his rod hateth his son" (Proverbs XIII, 24), has ceased to exert its control over men. The modern view in the training of the child is that government by influence is more efficient and far more humane than government by physical force. When the old idea passes away as a superstition of the past, the

child has a chance to be profitably guided. In fact, there are some of us who think that perhaps a reaction may set in against making the child's task too easy.

The past century saw an abolition of chattel slavery almost everywhere. England and the United States have abolished slavery. In Russia serfhood has been abolished. Peonage still exists, but on the whole slavery has been banished from civilized lands. Let us realize for a moment what that means. Plato and Aristotle, the greatest thinkers of the age in Greece, both maintained that slavery must exist, that there could be no possibility of a really sound and sane development of society, if slavery were not permitted to exist. So marked has the change been.

We have still left with us a servant class, but that too is doomed to go, and we shall begin to wonder, ere many years have passed, how people ever got along with servants. The change will come in various ways. In Sweden, for instance, the domestic workers are organized like a labor union, and their work is governed by a well defined system of rules and regulations. The gentlemen sympathize with this new movement more than the ladies. But it is absolutely sure to come. I was asked once, in a certain town where I was lecturing, by a very wealthy and prominent lady, "Do you advocate education for everybody? Who then will do all the menial work for which we now depend upon foreign immigrants?" I answered, "Yourself,

your equals, and the machines." I believe that we are already beginning to do the work ourselves. Thousands and thousands of ladies, who used to have servants, have none to-day. They are doing things themselves and finding out how to do them without interfering with all other interests in life. They are also beginning to call in their equals, call in experts, such as nurses and cooks, people who are in no constant relation with them, but who are summoned for such services as they have been trained to render. They are not "Bridget" or "Mary," but "Miss Sullivan" and "Miss Johnson."

There is more in this than most women realize. You may stint yourself in every possible way as Miss Johnson or Miss Sullivan on five dollars a week in a department store, but you are yourself. You are an employee with an individuality, a certain social distinction, while as "Bridget" or "Mary," with a nominal money wage, a good room, food, and every creature comfort, though uncertain hours, you are simply "the hired girl." That is why this servant class will go. When all our citizens have an education, when all have the self-respect that goes with education, when all have the economic independence which enhances their freedom, we shall have everybody we need to do our work, the work for which human intelligence is indispensable, and the rest will be done by machinery, and none of us will be overburdened.

These changes that have come to us during the



century are tremendous. But, after all, the principle underlying them is the most wonderful, the principle of the perfectibility of human kind. We have come to the belief that the human race and all its individuals can be made more perfect. We are now no longer merely individualists. We have a regard for the whole. We are now no longer merely socialists. We realize the importance of the development of the individual. We believe that in this little span of life that we are spending here together, we should grasp and use every opportunity for service and fellowship. We believe in working together as human beings, for the highest and best interests of all our fellow men, for a brighter destiny of the race.

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